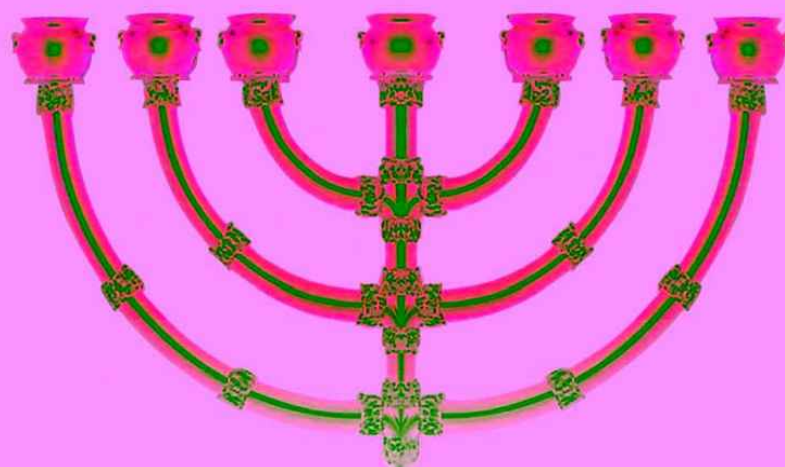


Israel Shamir, "a wonderful Hebrew Prophet",  
connects politics and theology  
of the War for Palestine in one compelling story

# Cabbala of Power

**Cabbala of Power**  
by Israel Shamir



by Israel Shamir

**[www.israelshamir.net](http://www.israelshamir.net)**

# **Cabbala of Power**

**Israel Shamir**

# Cabbala of Power

[www.israelshamir.net](http://www.israelshamir.net)

Cover Design, Text and Illustrations **copyright © Israel Shamir, 2007**

**Cover Design** by Paulina Adamov **Book Design** by Ruth Adler

The essays included in this book were previously published in Our Lady of Sorrow and in the Pardes: Etude in Cabbala by BookSurge US.

This first edition published in the US in 2008 by Surge Books

**ISBN 1-4196-9242-9 EAN13 9781419692420**

The right of Israel Shamir to be identified as the Author of the Work has been asserted by him in accordance with the Copyright, Designs and Patent Act 1988

All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means without the prior written permission of the Author

Available from [www.amazon.com](http://www.amazon.com)

Or contact:

Israel Shamir

P. O. Box 23714

Tel Aviv 61236

Israel

+ 972544 616775 [info@israelshamir.net](mailto:info@israelshamir.net) [www.israelshamir.net](http://www.israelshamir.net)

Printed in the US by Surge Books

## Contents

### [Part I. PaRDeS \(An etude in Cabbala\)](#)

[The Road To Suez 11](#)

[To Be Or Not To Be 14](#)

[The Man Higher Up \(peshat\) 23](#)

[Two Ladies of Strasbourg.\(raz\) 38](#)

[Messiah's Donkey\\_\(derash\) 45](#)

[Israel Is Real \(sod\) 50](#)  
[Worlds and Gods 59](#)  
[Right and Left against Mammon 71](#)  
[Josiah Comes Back 77](#)  
[The Spiritual Pump 82](#)  
[The Holy Land 88](#)  
[Curse or Blessing? 97](#)  
[Chinese Take-Away 105](#)

## **Part II. Demons and Angels**

[Apocalypse Now 111](#)  
[A Study of Art 143](#)  
[Sumud and Flux 161](#)  
[Zeno's Arrow](#)  
[\(or, How to Argue Your Case with Jews\) 173](#)  
[Jews and the Empire 191](#)  
[The Jews and Palestinians: First Encounter 198](#)  
[The Origin of modern Jews 215](#)  
[The Elders of Zion and](#)  
[\*the Masters of Discourse\* 218](#)  
[The Jews and the Protocols 227](#)  
[Demons and Angels 235](#)  
[The Trefoil and the Cross 248](#)

## **Part III. Our Lady of Sorrow**

St Barbara of Aboud 265 [Our Lady of Sorrow 271](#) Take Two 276 Lana  
Turner 278 [Christ Killers 282](#) [Who killed Christ? 285](#) [Jews versus Christ](#)  
[288](#) [Jews for and against Jesus 291](#) [Christian Zionists as a social neurosis](#)  
[297](#) [The Second Coming 300](#) [Canterbury Tales 313](#) [Two Sisters 318](#) [Yuletide](#)  
[Message 329](#) [Yuletide Controversy 331](#) [Easter Offensive 338](#) [Pope Pius 344](#)  
[Darkness from the West 348](#) [Freddy Comes Back 365](#) [Gibson's Passion 370](#)  
[Christmas Greetings to Hellenes 372](#) [Success and Failure 378](#) [The Return of](#)  
[Vanunu 384](#) [Tsunami in Gaza 388](#) [Messiah Now! 392](#) [Yom Kippur Blessings](#)  
[to My Brothers in Zion 400](#) [The Days of Awe 404](#) The Paschal Greetings  
412 [Omen 417](#) [The Sword of St Michael 420](#)

[Acknowledgements 428](#)  
[The Shamir Legend 430](#)

[Reviews of Israel Shamir's writing 435](#)

## Part I

# PaRDeS

## An etude in Cabbala The Road To Suez

In 1973, my dashing unit of the Red Berets was ferried by chopper into the yellow East Desert of Egypt and landed some 101 km from Cairo. We were given orders to block the Cairo-Suez road, and for two decisive days we held a few small hills opposite the mighty crags of Jabal Attaka, shooting off every advance by the Egyptian tanks and commandos. We were just a hundred men poorly equipped with outdated anti-tank weapons, but the Egyptians thought we had at least division strength. We dug into the hills finding protection in their yellow soil from the powerful salvos of enemy fire; and emerged again when the cannons ceased fire to enable their infantry to flush us out. Eastward-roaring Egyptian tanks came under our fire and stopped to renew the bombardment. We clung to our hill, though we had no water, no time to bury dead comrades. It was hard enough to keep the hungry and scraggy desert dogs from feasting on their swollen purple bodies.

Not one of us, with the possible exception of our commander, understood the logic behind our actions. ‘Theirs was not to reason why’, soldiers do not fight on need-to know basis. We tried to do our job and survive. Only two days later, when the armoured columns of General Brenn reached us, did we learn of the General Staff plans to cut off the Egyptian Third Army on the East bank of Suez Canal, and to snatch victory from the jaws of defeat. Much later we learned of the man who made it possible – Henry Kissinger, the Jewish U.S. Secretary of State who gave the green light and spread the nuclear umbrella of protection over the Israeli troops<sup>1</sup>. He had told a hesitant Golda Meir to break the Security Council-ordered cease-fire and to complete the encirclement. Only then did our modest action began to fit into a strategy.

In a similar way, a Jew rarely knows or understands what the Jews want from themselves and from bewildered mankind. This lack of understanding causes many fine men and women to proclaim their support (or opposition) to the body politic called ‘the Jews’. Being born and raised a Jew does not

help at all, just as belonging to the elite troops does not provide you with an understanding of the General Staff plans.

A person of little knowledge is described in the Jewish lore as a ‘tinok shenishba’, ‘a kidnapped child’. A kidnapped Jewish child has no knowledge of Jewish customs, beyond knowing that he belongs to the Jews. Recently, Israeli President Moshe Katzav described non-religious Jews as ‘kidnapped children’, and even religious Jews have a very limited understanding of the Jewish world-organising plans. Many Israelis vented their anger at Katzav’s words, but he was right. Your average ‘Jew’ has very little knowledge and understanding of the subjects we shall be dealing with; it is highly probable he (or she) considers himself a Jew just because his grandparents were Jewish.

<sup>1</sup> US let Israel stretch 1973 truce – WASHINGTON, Oct 7 (Reuters) – The United States gave Israel the green light to keep fighting Egypt and Syria after the official time for a cease-fire in the war of October 1973 and even encouraged it to do so, according to U.S. government documents released on Tuesday. «You won’t get violent protests from Washington if something happens during the night, while I’m flying,» U.S. Secretary of State Henry Kissinger told Israeli Prime Minister Golda Meir at a meeting in Israel on the afternoon of Oct. 22, 1973, a few hours before the deadline for a U.N. cease-fire.

Our goal is to understand and explain what ‘the Jews’ want. This task is a hard one, for the Jews have no obvious leaders who create a single strategy, no headquarters or central command. It is hard to swallow that the Jews can have a strategy but no strategist; and the *Protocols of the Elders of Zion* are popular precisely because they posit such a supreme (if obscure) strategist. However, ‘the locusts have no king, yet but they attack in formation’ (Proverbs 30:27) and devastate whole countries as if by plan.

It is possible there are no (or almost no) Jews who fully understand what the Jews want. The term ‘The Jews’, as used in this article, is meant to denote a spiritual persona of higher rank, relating to individual Jews like the Catholic Church is related to an individual Catholic, or a beehive to a bee. Thus, there is no subjective personal guilt associated with individual Jews, unless their specific actions or inaction are criminal or sinful per se. Thus, this discourse should help an individual to decide whether he wants to be a Jew or not, in

the same way one may choose whether one wants to be a communist or a Quaker.

## **To Be Or Not To Be**

It is my deep conviction that to be or not to be a Jew is an act of free will. A French Jew can be just French, a Russian Jew – just a Russian, a Palestinian Jew – just a Palestinian. No one has to be a Jew, and the magnificent icon of Simone Weil, the little Communist Christian saint of Hitler's days, is the best proof. She stayed with the workers of Renault, supported Resistance of Charles de Gaulle, and dreamed of defeating not just Nazis, but the whole paradigm of modernity with its fake education, religious indifference and uprooting. She was born into a Jewish family, came to Christ, but avoided full communion with the Church for she felt the Church to be too pro-Jewish<sup>1</sup>. For her, not only the Hebrew prophets, but the Greeks and Galls, Indians and Chinese, Germans and Slavs knew of Christ before He was born.

She rejected the assertion of Christianity's 'Jewish roots', saying that indiscriminate adoption of the Old Testament was rather a 'birth defect' of the Church. Her Christ was close to Dionysus and Attis, while Demeter and Isis were prefigurations of Our Lady. The dreadful deed of Crucifixion could occur only in a place where the Evil dominated over the Good, in her words.

<sup>1</sup> Lettre a un religieux, Gallimard

Nor was Simone Weil alone. From St Paul to St Teresa of Avila, from Karl Marx to Leo Trotsky, there were people born into Jewish families who broke with the fold and joined the people they lived amongst. And these people were not just a few, but a vast majority. Out of seven million Jews in the days of St Paul, only a few thousand remained Jewish by the Eighth century; the rest became Palestinians and Italians, French and Egyptians, Christians and Muslims. Millions of 20th century Jews and their descendants were also successfully assimilated. Some were received into the Catholic Church like Edith Stein, some into the Orthodox Church like Father Alexander Men, some into Islam like my fellow Israeli Yusuf Hattab (Yosef Cohen); others married outside of the Jewish fold and broke with the Jews.

Marriage outside the community is the ultimate sign of ‘crossing the lines’. ‘Intermarriage is worse than holocaust’, said the Prime Minister of Israel, Golda Meir; while Elliott Abrams, President Bush’s director of Middle Eastern affairs at the White House, and Deborah Lipstadt, a professor of Jewish studies at Emory, have argued against marrying with gentiles in order to keep ‘the Jewish race’ pure. “Deborah Lipstadt, who has written and lectured widely on Holocaust denial, has exhorted Jewish parents to just say no to intermarriage [with non-Jews], much the way they expect their children not to take drugs<sup>1</sup>” Elliott Abrams wrote a book, “Faith or Fear: How Jews Can Survive in Christian America,” which criticizes intermarriage as a danger to Jewish survival in America<sup>2</sup>.

<sup>1</sup> Embracing the Stranger: Intermarriage and the Future of the American Jewish Community (Basic Books, 1995, p.18), by the Jewish author and educator Ellen Jaffe McClain

<sup>2</sup> [www.nytimes.com/2002/12/07/politics/07ABRA.html?ex=1040321027&ei=1&en=67a11e479feac48e](http://www.nytimes.com/2002/12/07/politics/07ABRA.html?ex=1040321027&ei=1&en=67a11e479feac48e)

Meir and Lipstadt have followed the traditional line of the Jews: the Old Testament glorifies Phineas who killed a Jewish man for having intercourse with a Gentile woman; Ezra banned all Jewish priests who intermarried with native Palestinians; the Talmud compared intermarriage with bestiality, ‘for the Gentiles are closer to beasts than to Jews’. In Jewish tradition, a Jewish family is supposed to perform full mourning rites if their son or daughter marries a goy.

Despite these condemnations, men and women of Jewish origin intermarry and consciously break with Jewry. This act is an important test of their readiness to give up particularism and join the people they live amongst. It is, in a way, as conclusive a way out as baptism. Forced conversion of the Spanish Jews in 1492 was perceived by the Spaniards as an act of hypocrisy for the Conversos married only within their own community. The Spaniards were often right: many Marranos (another name for Conversos) went back into Jewry when they left the Spanish domains. And they were accepted, for the Jews knew: the Marranos married only among themselves. Their Christian faith was just a protective colour, a part of Jewish crypsis. Those that married outside, on the other hand, proved the sincerity of their baptism.

The Donme, the Sabbatai Zevi's followers in Turkey, outwardly accepted Islam, but still married only within their community. This peculiar sect played an important role in the tragic developments in Turkey of the early 20th century; some Turkish historians connect them with the genocidal expulsion of Armenians, massacres of Greeks in Anatolia and with the anti-traditional policies of Kemal Ataturk. Bearing this cryptic tradition in mind, we understand that intermarriage is an important step, a real break calling for a lot of character, for independence of mind, something for their children to be proud of. For a marriage is akin to communion; intermarriage is always an act of rebellion against Jewry, a break to freedom, a covenant with the native people.

Under normal circumstances, this blessed process would evaporate the Jews in hundred years; but it was stopped and even reversed recently. With the Jews now an elite group, the 'top dog', the children of intermarriage drift back. Others 'discover their Jewish ancestors' just as the Brits 'discovered their Norman origin'. Major candidates for the American Presidency 2004 compete in finding their 'Jewish roots'. General Wesley Clark said he "comes from a long line of rabbis in Minsk"<sup>1</sup>; Hillary Clinton's grandmother married someone named Max Rosenberg, and John Kerry 'learned that both of his paternal grandparents were Jewish' (Kerry was originally Kohn). The children of Howard Dean and a Christian woman of Jewish origin were raised as Jews. Thus all efforts of the previous generation are being undone in our time.

Children of intermarriage often do not understand the iconoclastic action of their parents, and the parents are often hesitant to explain the sacral importance of their deed to their children, who instead of being proud of it, try to reverse it and 'to come back' into the Jewish fold. Their attempt to 'return' is doomed to failure, for such a child can never become a 'full Jew' by the Jewish law. He or she won't be able to marry a Cohen, or actually any 'proper' Jewish family. His position is practically the same as of *mamzer*, a bastard, 'a whore's son'. He will be entitled to support the Jews, to die for the Jews, but not to be buried in a Jewish cemetery. But do not regret it, our part-Jewish and allhuman children, for it is not only impossible for you to join the Jews, it is also not to be desired, for Jewry is not a good setup, as we shall try to show in this essay.

Indeed, in the beginning of the 20th century, a child of intermarriage would almost always identify with the native people of his land. But this tendency was counteracted by the narrative of Holocaust, an ideological construct impressing on descendants of Jews a fatalist feeling of 'no escape'. "It does not matter whether you are a full-blooded Jew or have just a few drops of Jewish blood, whether you are baptised or not – you would still be killed by Hitler's Nazis. Therefore, stick to Jews and support the Jews" – this is, in brief, the idea promoted by the Jews in order to keep its periphery, the descendants of Jews.

<sup>1</sup> [www.jta.org/story.asp?id=030917-clar](http://www.jta.org/story.asp?id=030917-clar)

Thus the Jews, as represented by Holocaust ideologists, turned Adolf Hitler and his Nazis into their best ally. It is not a mere coincidence that Lipstadt, obsessed by 'Jewish purity', protests critical historical study of the tragic events of the WWII, for the official Holocaust narrative aims to keep Jews as obedient servants of the Jews. It was probably for this same reason that the Jewish bankers provided early support to Hitler and his party on their way to power.

The reality was somewhat different from the fatalist narrative of Holocaust ideologists: over 150,000 men of Jewish descent served in Hitler's army, as documented by a professor of history at American Military University Bryan Mark Rigg<sup>1</sup>; among them there were Admiral Bernhard Rogge who received his Ritterkreuz (Knighthood Cross Award) from Hitler personally, General Johannes Zukertort, Luftwaffe General Helmut Wilberg, Field-marshal Erhard Milch and many others.

Hitler's ideas of opposing Aryan and Jewish archetypes were drawn to a certain extent on the theories of a brilliant Viennese philosopher, Otto Weininger, who repudiated Jewry and was received into the Lutheran Church. For Otto Weininger, Jewishness was 'neither a race nor a people nor a recognised creed, but a tendency of the mind'. He wrote: "I am dealing with Judaism, in the platonic sense, as an idea. There is no more an absolute Jew than an absolute Christian. To defeat Judaism, a Jew must first understand himself and war against himself. Only steady resolution, united to the highest self-respect, can free the Jew from Jewishness. Therefore the Jewish question can only be solved individually; every single Jew must try

to solve it in his proper person” – by discovering God’s presence in the world, that is Christ.

<sup>1</sup> Bryan Mark Rigg, *Hitler’s Jewish Soldiers. The Untold Story of Nazi Racial Laws and Men of Jewish Descent in the German Military*, [www.kansaspress.ku.edu/rightit.html](http://www.kansaspress.ku.edu/rightit.html)

The man Hitler called his ‘fatherly friend’, a Bavarian poet Dietrich Eckart combined an anti-Judaic line with anti-capitalist thought. He believed the Jewish element is present in all people and nations; it has to be overcome but can’t be totally annihilated<sup>1</sup>. Jewish and Aryan correspond to Ying and Yang opposites, in his view, and some ‘Jewishness’ (egoism) is needed for a nation in order to survive. He had great respect for Jews who came to Christ. Hitler dedicated the second volume of *Mein Kampf* to him.

Despite his admiration for Weininger and love of Eckhart, pragmatically minded Hitler preferred, rather than fighting the Judaic approach, to *imitate* it by making ‘his own people, the Germans’ – the Chosen Folk. This racist attitude caused a sea of suffering to all nations of Europe and ruined the old continent for years to come. Still it is important to remember that a negative reading of Judaism (or Jewishness) is not inherently racist, but can be sublimely ideological and theological.

Anti-Judaic thought lies at the foundation of Christianity and Communism, to mention just two of most important ideologies. The Jews try to present the anti-Judaic line as racism. Though anti-Judaic thought has existed for hundreds of years, the Jews insist on using the name of ‘antisemitism’, a rather short-lived racial theory of the late 19th century. For the antisemite, a Jew has inherent and unchangeable inborn qualities; while *anti-Jewish* thought analyses and fights the Judaic tendency – in art, in theology, in political sciences. But the Jews can’t face a reasoned, rational objection to their ideas, and stick to the mantra “It is because of what we are, not of what we do”, recently appropriated by President Bush. So it has to be racism.

<sup>1</sup> Albert Lindemann, *Esau’s Tears* p 498

David Mamet, the Jewish American playwright, noticed a Volvo with a bumper sticker *Israel Out of the Settlements*, a slogan which in his words “could best be translated as *Hook-nosed Jews Die*”. Graham Barrett wrote in

the Jewishmanaged newspaper *The Age*<sup>1</sup>: “the retiring Malaysian Prime Minister takes a parting snipe at the “hook-nosed” Jews who “rule the world by proxy”, a sentiment echoed in other Islamic capitals”. Barrett lies: Dr Mahathir did not make the racist remark Barrett attributed to him. Mamet lied, too: the person driving the Volvo with the sticker could just as easily be a man or woman of Jewish origin.

I received an email from a ‘Sam Jones’ who wrote: “your valiant efforts and writings are appreciated throughout this nation. I deeply share your contempt for the hook-nosed Zionist vermin. Every dirty Jew should be put back into the ovens. Thanks once again for your help in conveying this vital message”. His email address was traced to a certain Zionist provocateur, but this information was not needed: ‘hook-nosed’ is a clear sign of the Jewish effort to turn antizionist or anti-Judaic polemics into racist ones. Indeed, ‘Sam Jones’ also sent similar emails to other friends of Palestine. Jeff Blankfort, a staunch antizionist of Jewish origin, saw through his game; however, others, like our Gentile friend Harry Clark, got cold feet and disengaged from the discourse.

Indeed, people of Jewish origin are immune to this sort of psychological attack. That is why in the first years of the Soviets, the devoted communists of Jewish origin (Evsekcia, the Jewish section) undid Jewry, while kind-hearted Gentiles (Kalinin and Lunacharsky) erred on the philosemitic side. Otto Weininger noted: “The Aryan of good social standing always feels the need to respect the Jew; he is displeased when Jews make revelations about the Jews, and he who does so may expect as few thanks from that quarter as from over-sensitive Jews”. His words are even more relevant now: with the Rise of the Jews, it is the burden of people with Jewish roots to undo Jewry.

<sup>1</sup> Melbourne, January 10, 2004

[www.theage.com.au/text/articles/2004/01/09/1073437469530.html](http://www.theage.com.au/text/articles/2004/01/09/1073437469530.html)

For years, there has been an ongoing discussion where “antizionism is antisemitism!” quickly alternates with: “Don’t confuse Zionism with Judaism! How dare you, you antisemite!”, – in the words of the witty Michael Neumann. Critics of Israel swear daily that they are not antisemites. While rejecting practically non-existent biological racial antisemitism, that aberrant 19th century theory, we may fully embrace the great anti-Judaic

tradition of St Paul, Marx, Simone Weil. Antizionism may be anti-Judaic or not, but the Gospel certainly is. Only God is benevolent, while the Jews are perfectly able to act destructively and malevolently towards the world we live in, towards nature and towards non-Jews.

This clear disengagement of anti-Judaic thought from unnatural connection with biological antisemitism is long overdue, for it will return our world to normality. Under attack, Mel Gibson would be able to answer proudly to Foxman and other beasts from ADL: “No, I am not an antisemite, I do not think that Jewishness is an innate quality; otherwise I won’t make a film about Jesus Christ. But I am anti-Judaic, just like Christ.” Antizionists will have the luxury of choice, whether to be against Zionism, regarding it an aberrant phenomenon (the view of Rabbi Arik Asherman), or to do the full Monty and reject Zionism as an inherent part of the Judaic paradigm (my view).

Eventually this will revive efforts to counteract and contain the Judaic tendency, first of all by encouraging people of Jewish origin to give it no support. But what is the Judaic tendency and why should it be undone? Jewish exegesis offers four escalating levels of penetrating into the deep meaning of Biblical verses. The four levels are abbreviated as ‘PaRDeS’ (Paradise, or orchard), for ‘*peshat*’, or plain reading, and ‘*raz*’, ‘*derash*’ and ‘*sod*’ – the deepest mystic content. We shall follow this scheme to expound the designs of the Jews: while *peshat* deals with money, *raz* attends to discourse, *derash* is the political level and *sod* is the theological plane.

## **The Man Higher Up (*peshat*)**

Three thieves, lucky enough to escape their pursuers but broke and despondent, find their ways crossed in a small Midwest town – opens a droll short story *The Man Higher Up* by the American virtuoso of the genre, O.Henry. These men represent three kinds of graft: Bill is a burglar, Jeff is a cheat, while Alfred sells junk shares. Eventually, Bill robbed a bank and opened a poker room. Jeff spiked cards and cleaned out Bill, ‘leaving him a black cat and wanderlust’. But Jeff’s joy was short-lived: he invested the profits of his ‘business’ operations in gold mine shares, only to discover too

late that the shares are signed by the CEO A. L. Fredericks, who is nobody but his fellow felon Alfred E. Ricks. Thus, the profits of the burglary went to a businessman and ended up with a speculator, at which point Jeff the cheat exclaimed: Wall Street speculation and burglary ought to be wiped out by law!

This story could be read as a parable of the American fortunes. Bill the Burglar symbolizes the primary acquisition (or 'primitive accumulation', in Marx's terms). The original pioneers killed off the natives and robbed the new continent. They dug for gold and oil, turned prairies into corn fields and remained on the Marlboro billboards as intrepid cowboys. Jeff the Yankee, a typical American businessman, skinned Bill, opened shops and banks, marketed Coca Cola, created oil companies, carpet-bagged the South, turned Latin America into his banana-producing backyard, only to find his money invested with A. L. Fredericks a.k.a. Goldman Sachs, Marc Rich, Michael Milken, Andrew Fastow et al.

In real life as in the short story, A.L. Fredericks had cheated Jeff the Cheat. He took his real dollar and turned it into 'funny money', 'unredeemable, non-interest-bearing promissory notes of the Fed, that are not backed by anything other than the confidence of the credulous', in the words of one Internet wit. For 650 billion dollars issued, the Fed has just 17 billion dollars worth of equity, 'the real cover'. The US has now \$38 trillion of aggregate debt incurred by Alfred in relation to a GDP of \$10 trillion produced by Bill and Jeff. The greatest pyramid of all is built on the same principles as the Albanian pyramid that ruined this small Balkan country a few years ago. Sooner rather than later, Jeff, the American middle class, will feel the pinch of an approaching crisis that threatens to dwarf 1929. Bill, the American worker, feels it already. The ruination of the American working class and even its middle class is unavoidable, for the incredible riches of the US have disappeared into Alfred's black hole.

Can we try and identify 'Alfred', the Man Higher Up, with greater precision than as simply a 'bad rich man'? Who are the net gainers of the pyramid? A new national study<sup>1</sup> by Lisa Keister, associate professor of sociology at Ohio State University, says that 'the wealth (or median net worth) of Jewish people in the US is \$150,890, more than three times the average wealth of Americans (\$48,200). (In comparison, in 1956 the median net worth of a

Jew was just below average). The wealth of conservative Protestants (Bill of the story) is \$26,200, or about half the overall average. The wealth of mainstream Protestants and Catholics (Jeff in the story) is about the average for the whole sample. Thus, the Jew has three times more wealth than the much-maligned Jeff the WASP, and six times more wealth than even more despised Bill the Redneck.

<sup>1</sup> [www.osu.edu/researchnews/archive/relgwlth.htm](http://www.osu.edu/researchnews/archive/relgwlth.htm)

‘What parcels out the world is the fact of belonging or not belonging to a given species. The cause is the consequence; you are rich because you are a Jew, you are a Jew because you are rich’, in the ringing words of a prominent Marxist scholar of colonialism, Frantz Fanon (*mutatis mutandis*: he spoke of ‘whites’ in the colonial reality of Africa).

Lenni Brenner, the Trotskyite author of the book *Jews in America*<sup>1</sup> wrote recently: “Why then is the Zionist lobby so powerful when their own scholars write endlessly about the alienation of their youth from the movement? The answer is simple: the Jews are the richest ethnic or religious stratum in the US. Because their standard of living is so high, they are the most educated. Because they are the most educated, they are the most scientifically oriented, hence most inclined towards atheism or religious scepticism. But the true believer minority still has an unbelievable amount of money to throw at the politicians.”

Keister found that full “one-third of the Jews invest in high-risk, high-return assets such as stocks and bonds, compared with none of the conservative Protestants, and 4 percent of Catholics.” While the Jews have no monopoly on Wall Street speculation, they do constitute the hard core of the collective A.L. Fredericks. It is a part of their tradition: Jay Gould and Joseph Seligman caused the “Black Friday” stock market crash in the late 19th century, while Jacob Schiff caused the notorious ‘Black Thursday’ panic that led to a nationwide economic depression<sup>1</sup>. Seligman was also the mover behind the Panama affair, a stock market swindle that became proverbial in France.

<sup>1</sup> Saki Books, London 1985

“During Prohibition, – notes Robert Rockaway, the author of an apologetic book on Jewish gangsters, – fifty per cent of the leading bootleggers were Jewish, and Jewish criminals financed and directed much of the nation’s narcotics traffic... These mobsters defended and assisted the Jewish community.”<sup>2</sup> Murder Inc., the Jewish-led gang of Chicago, provided Zionists with weapons; Jewish mobster Mickey Cohen was raising money for the Jewish terrorists of Irgun gang<sup>3</sup>. The Mafia capo Meyer Lansky killed an arms exporter who was selling to Arab countries, and contributed his ill-gotten fortune to the United Jewish Appeal. The present leadership of American Jewry are to a large extent the sons of Jewish gangsters, killers, smugglers and fraudsters; for instance, the Bronfmans, sons of Bronfman the Bootlegger, or Michael Steinhardt, the son of a mafioso “Red Steinhardt”, one of Democratic presidential hopeful Joseph Lieberman’s key backers.

Dr. William Pierce wrote an interesting piece on Jewish crooks<sup>4</sup>. Oh yes, Dr Pierce is a far-right racist, but this does not invalidate his observations. Half of the antizionist discourse was build upon books of Benny Morris, an Israeli Nazi, who extolled ethnic cleansing of Palestinians and regretted that Palestine is not Goy-free. If we use the works of Morris, we have no reason to disregard Dr Pierce, who wrote:

“Remember Michael Milken, Ivan Boesky, Marty Siegel, Dennis Levine, and the insider-trading scandal that nearly wrecked Wall Street a dozen years ago – and incidentally bankrupted tens of thousands of ordinary Americans who lost their investments as a result of the artificial manipulation of stock prices? Every major actor in that scandal was a Jew.

<sup>1</sup> Benjamin Ginsberg, *The Fatal Embrace: Jews and the State*, University of Chicago Press, Chicago 1993, p 73

<sup>2</sup> Rockaway, p. 215 quoted from JTR

<sup>3</sup> Birmingham, p. 281 quoted from JTR

<sup>4</sup> <http://globalfire.tv/nj/03en/globalism/rabbisandglobalism.htm>

“Remember the enormous savings-and-loan catastrophe during the 1980s that ended up costing American taxpayers 500 billion dollars? A big part of the reason for the collapse of the savings-and-loan industry in the 1980s was the huge investments in so-called “junk bonds” by so many savings-and-loan institutions. And the man behind the junk bonds – the financial genius

persuading the savings-and-loans to buy them – was none other than Michael Milken.

“Do you remember Martin Frankel, who stole more than \$200 million dollars from insurance companies in five states and then fled the country in 1999 as police were closing in? Probably you don’t remember Frankel, because, despite the magnitude of his theft, there was very little publicity about him in the media.

“Do you remember Sholam Weiss, the ultra-Orthodox New York rabbi who plundered \$450 million from the National Heritage Life Insurance Company in Florida, in the largest case of insurance theft in U.S. history? He stole the life savings of more than 25,000 mostly elderly Americans who had all of their retirement money invested in the insurance company.

“Do you remember the New Square Four, the four Orthodox Jews in the all-Jewish town of New Square, New York, who set up a phoney Jewish school, a yeshiva, that existed only on paper, and then collected more than \$40 million dollars in government grants for their non-existent school? They are Chaim Berger, Kalmen Stern, David Goldstein, and Jacob Elbaum. Hours before leaving the White House, Bill Clinton commuted the sentences of the four Jewish swindlers. They were ordered by the court to repay the stolen \$40 million, but to date not a cent has been recovered from them.

“Certainly you remember Marc Rich and his partner

Pincus Green. They’re the two Jewish criminals who got the most attention last year when they received last-minute pardons from Bill Clinton. They are international commodities speculators who broke a great many laws in their wheeling and dealing and stashed away a few billion dollars for themselves while doing it. When they were indicted for racketeering, wire fraud, and a number of other felonies, they fled the country with their money. Rich has given an estimated \$200 million to Israel and an unknown amount to Bill Clinton to buy his pardon.

“It’s not that Jews are the only crooks who steal from the American people. George Bush is a crook, and he’s not a Jew. Bill and Hillary Clinton are crooks, and they’re not Jews either. There probably are more Gentile

swindlers in America than Jewish swindlers, simply because Gentiles outnumber Jews 40 to one in the overall population.

“No, Jews aren’t the only crooks, but they’re certainly the biggest crooks. If you hear about a 100-thousand-dollar swindle, it could be anybody. If you hear about a 100-million-dollar swindle, then you know that it has to be a Jew.”

It would be a mistake to see these data as ‘racist’. The ideologists of Jewry indignantly deny any connection between the ‘religion’ or ‘ethnicity’ or ‘origins’ of the crooks, and their crooked deeds. This is to be expected – that is what they are paid for. But as a matter of fact, A. L. Fredericks is devoted to the Jews, **whether he is a Jew or not**. Enron’s chief financial officer was Andrew Fastow, described by the rabbi of his synagogue as ‘a mensch, a very committed member of the community. He’s active in supporting Jewish causes, is a devoted supporter of Israel’<sup>1</sup>, while his wife Lea (now plea bargaining<sup>2</sup>) Weingarten, who ‘hails from a prominent and well-respected philanthropic family’, did not miss a lesson in the synagogue.

<sup>1</sup> The Forward, February 22, 2002 <sup>2</sup> New York Times, January 9, 2004

But Kenneth Lay, the Goy top man in the Enron scandal, was equally devoted to the Jewish cause. He and his equally Gentile wife Linda chipped in \$850,000 at a fund-raising event last year for the Holocaust Museum in Houston, Texas, informed the Jerusalem Report<sup>1</sup>, and concluded: “in all, Enron was connected with about a third of the \$3.5 million raised at the event, which honoured former Texas senator Lloyd Bentsen and Holocaust chronicler Ruth Gruber.”

We see again this uncanny, mind-boggling, closely-knit connection of crooks and – not Jews, but Jewish *causes*, be it the Holocaust cult or the Zionist cause. Lay and Fastow stole billions of dollars from Jeff the Investor; they stole even more from Bill the Worker while Lea Fastow-Weingarten siphoned their money into tax shelters on the Cayman Islands. But when it came to charity, they did not care for poor Americans, or starving Africans. They gave their tithe to the Jewish cause.

Kenneth Lay is not alone. ‘Sir’ Conrad Black, a Goy media baron, (admittedly married to a Jewish supremacist) is totally devoted to the Jewish and Zionist cause. He owns the Jerusalem Post, an extreme Zionist paper which criticizes Sharon for his lack of fervour. Expectedly, he turned out to be a crook. He stripped the assets of companies he chaired and stole hundreds millions of dollars<sup>2</sup>. But a wealthy man who likes the Jews and spends so much on the Jewish causes is invariably a crook, whether he is a Jew like Fastow or a Goy like Lay.

If the attachment of Jewish criminals to the Jewish cause can be explained by ethnic feelings, what makes the Jewish cause so attractive to the Gentile crooks? In order to answer this fundamental question, we shall start from the psychological motives of Jewish crooks. Dr Pierce offers an interesting insight:

<sup>1</sup> [www.jrep.com/Business/Article-5.html](http://www.jrep.com/Business/Article-5.html) March 25, 2002

<sup>2</sup> [www.globeandmail.ca/servlet/story/RTGAM.20040117.wblack17/BNStory/Bus](http://www.globeandmail.ca/servlet/story/RTGAM.20040117.wblack17/BNStory/Bus)

“Perhaps the biggest advantage a Jewish crook has is that he is an outsider. A Gentile swindler if caught becomes an outcast among his own people. A Jewish swindler is nearly always stealing from Gentiles, and that is something condoned by his religion and by long-established custom among his people. He may be punished by the Gentiles if he is caught, but he does not become an outcast in the eyes of his own people, and so he is not held back by moral scruples. His tendency is to reach further than a Gentile crook in his place would.”

It is not the only advantage of a Jewish crook. His society-enforced feeling of victimhood is an even better one, for as perennial victim, the Jew feels the need to correct ‘injustice’ by some extra-legal action. Israelis explain their theft of Jordanian lands in Arava Valley by their desire to correct the ‘injustice’ of Nature: for geological reasons, better alluvial soils accumulate on the Jordanian East Bank of Arava. Theft of Palestinian lands was explained (by Rabbi Lerner, among others) by the need to correct the ‘injustice’ of the Roman occupation of Palestine 2000 years ago. Establishment of the Jewish state is explained by the ‘injustice’ of Arabs having 22 states, while the Jews had none. Daylight robbery of Swiss banks corrected the ‘injustice’ of Nazi confiscations, though the banks never held

Jewish deposits. In a way, the Holocaust museums are an important factor in the growth of Jewish criminality, for they enforce the feeling of Jewish victimhood.

“This pseudo victimhood that justifies all manner of evil is the engine of Jewish criminality”, wrote Ken Freeland, a Texan religious thinker. Extreme combativeness, the state of war with [Gentile] society, a constant feature of the Jewish tendency, provides another explanation of Jewish criminality. The state of war which allowed the Jews to charge interest, collect exorbitant taxes, deal with slums accommodation and stolen property, has become to an extent the norm of neo-liberal ‘open society’, where everyone is at war with everybody else.

In the view of Freeland, “just as the Jewish criminals feel that their criminality is exonerated, redeemed or justified by their ultimate financial contribution to Jewish causes, so do these gentile criminal-types feel a similar sense of atonement because of their contributions. The Jews (as a Church) are “providing salvation,” but while Christian Church would demand repentance as a precondition, the Jews do not discriminate between legitimate and illegitimate wealth when accepting donations”.

Freeland is convincing, but what makes the gentile crooks to choose the Jewish causes is not only the availability of ‘salvation without repentance’, but an appeal of the Jewish setup to certain non-Jews whom we call ‘Mammonites’; they prefer the somewhat Luciferian paradigm of an outsider, at war with the society, free from the moral constraints imposed by the majority, and yet still chosen by a higher entity.

These ‘copycat Jews’ rightly feel that they will prosper in the Jewish-arranged world. That is why they support the Jewish cause and admire the State of Israel, the country of no moral restraints, a wholesale assassin and nature destroyer, black money launderer, mass killer, and a leading exporter of weapons and torture equipment.

Jacob Ben Efrat<sup>1</sup>, an Israeli pro-democracy activist, calls us to “look at Tel Aviv, a fourth of whose population now consists of migrant workers from East Asia, Eastern Europe and Africa. Capitalist globalisers want a flexible labour force, which they can transport at will from country to country. As a

result, the gap between haves and have-nots increases. Israel is a shining example. Here the topmost fifth of the population earn 21 times more than the bottommost fifth (compared with 11 times more in the US)". This quality makes Israel much loved by the Gentile Mammonites.

<sup>1</sup> From a talk by Yacov Ben Efrat, General Secretary of the Organization for Democratic Action (ODA), at Bamat Etgar in Jaffa on December 11, 2003

Thus, for an American, European or Russian the conclusion is clear: their pro-Israel, pro-Jewish politicians are the worst for the people and the best for the crooks. A potential investor in Enron, equipped with this essay, could just check Enron's contributions to the Holocaust museum and he would know enough to carry his money elsewhere, unless he wants to lose it for tax purposes. A California voter could just ask for Diane Feinstein's opinion about the Jewish state, and vote for her, if he likes the Iraqi War, expensive privatised electricity and a flood of illegal workers.

Indeed, Diane Feinstein, a nominal Democrat, contributed to the Iraqi War more than the average Republican: "Within minutes of Powell's war speech, leading Senate Democrats such as Joseph Biden of Delaware and Diane Feinstein of California were proclaiming it an unanswerable indictment of Iraq, preparing the way for their party to line up behind the war that is now only days or weeks away", noted The World Socialist Web Site in February 2003<sup>1</sup>. The present competition for the Jewish and Mammonite vote in the US Presidency elections is a bad sign for Bill and Jeff, for they are competing who will skin them better.

In Sweden, their unique welfare state once entrenched by the antizionist Prime Minister Olof Palme is now being undone by Göran Persson, their present Prime Minister, perennial organiser of holocaust conferences.

When voting or investing, a prudent American, European or Russian should pick the company or the candidate that does not support the Jewish or the Zionist cause. For sure, it can be a vote for a politician of Jewish origin, like Minnesota Senator Paul Wellstone, who was killed in a well-timed plane crash in October 2002. Wellstone was the strongest voice against the war in Iraq, and supported Palestinian struggle. Michael Howard, the new leader of the Conservative Party, is another good example. A leading British far

racialist right ideologue Martin Webster characterised him as “a public opponent of oppressive Jewish ‘anti-hate’ laws; who has told Israel a few home truths about what it must do to achieve a just peace; who ‘married out’; and who has a son about to take on Christian Holy Orders. Obviously I would much prefer to have a gentile white Anglo-Saxon-Celtic Briton as Prime Minister of Britain every time. But when we look at the cravenly pro-Jewish, pro-Zionist, America’s-poodle performance of the present holder of that office (Blair) who has all of the ethnic qualifications I mentioned, we may all have cause to reflect”.

<sup>1</sup> Powell’s UN speech triggers countdown to war against Iraq, World Socialist Web Site [www.wsws.org](http://www.wsws.org), By the Editorial Board 6 February 2003

Indeed, a non-Jew who likes the Jewish cause – like Tony Blair or Condoleesa Rice, Bill Clinton or George Bush – is much more dangerous than a Jew who keeps clear of the Jewish causes.

As we saw above, the Jews and their Mammonite allies have been the net gainers during the last three decades, when, in the words of the prominent American philosopher Immanuel Wallerstein, some people have made a lot of money, and others have lost their shirts. “The point is, most of the profit has been made from financial manipulations”<sup>1</sup>, or in our terms, A. L. Fredericks made his profits at the expense of Bill and Jeff.

Immanuel Wallerstein compares the events of 1968 to a ‘ship-wreck’, in aftermath of which the talented A. L. Fredericks scrambled to shore, ‘undeterred by the thought of drowning companions’, but (to continue Wallerstein’s parable in our terms) the drowning Bill and Jeff came to interpret the ability of the talented to swim to shore as evidence of hope for them. Wallerstein missed the point: this interpretation was not made by Bill and Jeff, but by the wholly-owned subsidiary of A. L. Fredericks, the Jewishowned media with its Jewish pundits. Without this tool, Fredericks would have been tarred and feathered, if not lynched in the best American tradition.

<sup>1</sup> Immanuel Wallenstein, CODA, the so-called Asian Crisis, p 52

A similar process has taken place in many other countries. Russia provides a fresh example where a group of predominantly Jewish swindlers have ended up owning the whole lot of Russian communal property, from gas and oil (Khodorkovsky and Abramovitch) to aluminium (Chernoy). It is less well known that Russia also had its Jeff who swindled Bill before Alfred swindled him. The Russian Jeff was a party apparatchik or business executive, a top man in the Soviet days. He managed the oil and gas industry; he created a space programme second to none; he ran the huge railroad and air network. However, Jeff the Goy was only a manager, not the owner of these assets, and he succumbed to the temptation of 'privatising' (read – stealing) public property. He dismantled the Soviet system, only to find himself swindled by Alfred. In Russia, too, Bill is the ultimate loser: if under Jeff he had his modest flat and salary guaranteed, Alfred objects to such anti-market luxuries. As far as Alfred is concerned, Bill may die tomorrow if he can't compete with cheap Chinese or Mexican labour.

The financial capital of speculators and banks exceeded the industrial and agricultural capacities and created the giant dollar bubble soon to burst. This explains the hysterical campaign against 'antisemites': A. L. Fredericks does not want his name and address to be known to Bill and Jeff; he prefers to hide behind an anonymous 'rich white man' front. To be on the safe side, 'antisemites' are always lumped with 'racists' and Jews – with Blacks or other immigrant minorities, as if struggle against Alfred has anything to do with the racial or other qualities of Jim, the Black halfbrother of Bill, or Ahmed, a powerless outsider.

Why should we care who pocketed Bill's cash – whether an all-American Jeff the Cheat, or a cosmopolitan Alfred the Swindler? Indeed, if the Jewish money would remain just money, it would be of legitimate concern only to the middle class. That is why the socialists of the early 20th century and the later Frankfurt school considered antisemitism a 'petit bourgeois defence against financial capital', a defence of Jeff against Alfred. From this point of view, a middle class American has a bona fide cause to care, for it is his livelihood at stake. But for the rest, and for ordinary working-class Americans, is there any reason to worry? If one worries about Jewish capital, should not one worry about the capital of Muslims (the richest man on earth is the Muslim Sultan of Brunei) or Armenians and East Asians (other wealthy overseas communities)?

All ethno-religious minority capital causes trouble, for minority capitalists usually do not care for the native workers. They are not connected with them by ties of marriage or faith, and can be much crueller than native entrepreneurs. Capitalist ethnic minorities – Armenians and Greeks in the Ottoman Empire, Overseas Chinese in the Far East, Indians in East Africa – provide an easy parallel to the Jewish position within the Christian world. The Chinese Philippine scholar Amy Chua<sup>1</sup> called such minorities ‘market-dominant’. She wrote:

“Market-dominant minorities can be found in every corner of the world. My family is part of the Philippines’ tiny but entrepreneurial, economically powerful Chinese minority. Just 1 percent of the population, Chinese Filipinos control as much as 60 percent of the private economy, including the country’s four major airlines and almost all of the country’s banks, hotels, shopping malls, and major conglomerates.

<sup>1</sup> World on Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred and Global Instability by Amy Chua, 2003

The Chinese are a market-dominant minority not just in the Philippines but throughout Southeast Asia. In 1998, Chinese Indonesians, only 3 percent of the population, controlled roughly 70 percent of Indonesia’s private economy, including all of the country’s largest conglomerates. More recently, in Burma, entrepreneurial Chinese have literally taken over the economies of Mandalay and Rangoon. Lebanese are a market-dominant minority in West Africa. Ibo are a market-dominant minority in Nigeria. And Jews are almost certainly a market-dominant minority in postCommunist Russia.”

However, Alfred the Jew is in a class by himself, and not because of his cruelty. The Sultan of Brunei builds a palace and gives a Boeing to his daughter. Paul Getty locks himself up in a far away place. Wealthy Jews buy media, and media is a mind-altering tool. Thus, their influence goes way beyond market dominance into previously uncharted waters of mind control.

This pattern is seen all over the world. Sulzberger and Zuckerman own a string of newspapers in the US from the NY Times to the USA Today, while their brethren have monopolised editorial and other prominent positions in

the discourse. The list of Jews in high position in the media is too long for inclusion here, and can be found elsewhere (for instance, in Kevin Macdonald's new Preface<sup>1</sup> to *the Culture of Critique*). Connecting wealth and media influence, Benjamin Ginsberg, Professor of Political Science at John Hopkins University wrote in 1993:

“Today, though barely 2% of the nation's population is Jewish, close to half its billionaires are Jews. The chief executive officers of the three major television networks and the four largest film studios are Jews, as are the owners of the nation's largest newspaper chain and most influential newspaper, the New York Times.”<sup>1</sup>

<sup>1</sup> [www.csulb.edu/~kmacd/Preface.htm](http://www.csulb.edu/~kmacd/Preface.htm)

This makes supreme sense, for otherwise, the free media would point its accusing finger in the culprits' direction. The people of America would demand from Alfred that he pull out his pockets and fully refund the stolen goods. However, such a remedy does not even occur to Joe Public. The reason is the Jewish involvement in the discourse. Thus, we can complete the first level of our analysis on a purely materialistic note, so dear to the hearts of vulgar Marxists. The rich Jews buy media so it will cover up their (and their brethren's) misdeeds. The Jews in the media are giving protection to the rich Jews: in the rightwing media, they protect all rich and powerful men; in the left-wing media, they blur the distinction between Jeff and Alfred. Is that what the Jews want?

<sup>1</sup> *The Fatal Embrace: Jews and the State*, University of Chicago Press, Chicago 1993, p.1

## **Two Ladies of Strasbourg (raz)**

But let us look a bit deeper. The Jewish position in the discourse is much stronger than what is needed for the mere protection of rich Jews. In the US, even in Western Europe no view can be proposed to the general public unless approved (after being vetted and corrected) by a Jewish group. This centrality of the Jews to the Western system of power was well expressed by the ex-CIA boss, James Woolsey, who said recently: “Jews are history's great champions of the rule of law, so much so that they have come to embody it. Anti-Semitism threatens the rule of law and intolerance of Jews

is a first step toward dictatorial rule”<sup>1</sup>. The CIA is not famous for its love of the rule of law, rather of the rule of elites. That is why the conjecture of Woolsey can be read: “The Jews have come to embody the rule of the elites”.

Similar opinions are expressed by President George W. Bush, Condoleezza Rice, and all contenders to the US Presidency who promptly find their Jewish roots, or at least Jewish roots of their wives and mistresses. Actually, as it was correctly observed in the Israeli weekly *Vestey*, four out of five major contenders are entitled to Israeli citizenship.

<sup>1</sup> [www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=35857](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=35857)

The same phenomenon is observed in yesteryear’s Evil Empire. In post-WWII Communist Eastern Europe, the Jews embodied the rule of the Kremlin, and formed governments, security forces and an ideological apparatus of many independent and Soviet republics. Their influence was strongest in 1945 – 1956, when they formed the part of national elites most loyal to Moscow. After 1956, as these countries gained more independence, their influence in power structures waned, but their share in the dissident movement waxed accordingly. If formerly the Jewish-led regimes of Hungary, Poland and Czechoslovakia were hard-line Communist, now the Rise of Jews has occurred under the Stars and Stripes.

After the revolutions of the 1990’s, the (far from numerous) Jews became the embodiment of the Western way, of the American unipolar world. It is felt in Poland and Hungary, Bulgaria and Rumania; the new postCommunist rulers established close relations with the Jewish state, opened Holocaust museums, preached war on antisemitism, which is identified with anti-Americanism as once it was identified with anti-Sovietism. In the postCommunist world, the Jews are often perceived as the Fifth Column of the US-led globalisation<sup>1</sup>. Nowadays, the proAmerican forces (described as pro-Democracy or proMarket in Western publications) usually contain disproportionate numbers of Jews and Gentile philosemites, though the real Jewish share in the populace is quite small.

The last Parliamentary elections in Russia supply the proof. While in Russia proper, the extreme pro-Market and pro-USA party, The Union of Right-

wing Forces (SPS by its Russian acronym) received 4% of vote, the Russian Jews in Israel gave it 41% of their vote.

<sup>1</sup> It is not a totally new phenomenon, for already in 1960s, the proAmerican tendencies of the Russian Jews were noticed by the Marxist scholar of Jewish origin, Isaac Deutscher, who justified certain doubts regarding loyalty of Russian Jews to their Russian Motherland.

Professor Alexander Panarin, a Russian socialist philosopher wrote: “The Jews are madly in love with the US. In the countries that still resist the American global ambitions, they are often seen by the native population as the Fifth Column of the US. A conversation with a Jewish intellectual almost always ends with his glorification of the American mission in the world, and with dismissive remarks about the archaic patriots who do not understand this mission and the demands of our time. The Jews prefer to assign to the US the mission of control over the majority of mankind; and the US global presence is perceived as a guarantee for Jews. That is why national sovereignty should be undermined, while American control should become total.”

A somewhat similar position is taken by the communist historian Sergey Kara-Murza and the nationalist thinker Alexander Dugin. Neither is ready to give up on Jews; au contraire, they are united in their attempt to get Jews on the side of natives in the world confrontation. They remember the days of old when the Jews supported the Soviet Russia, when the Rosenberg couple was executed for their help to the Soviet Union; when every right-wing conspirologist from Winston Churchill to Douglas Reed viewed communism as a Jewish plot.

Thus they also accept (without any attempt to clarify the reason) the concept of the Jewish importance to the world. However, this importance is not (or not only) due to the Jewish wealth: in Soviet Russia the Jews were not rich, but their influence was an important factor in the creation and in the collapse of the Soviet Union.

The ordinary run-of-the mill view of Jewish influence as a by-product of money fails to explain the phenomenon, unless we introduce the Toynbeeian category of the Church. In the traditional society, the function of discourse, the national Superego, was kept by the priests. The Church was responsible

for the conscience of the nation, while the rulers were responsible for the material well-being of the people. In an ideal situation, the Church and the State represent two independent (and mutually dependent) authorities, (though this equilibrium was frequently undermined by strong Papal or Royal power), the Church stressing the spiritual welfare and the need for solidarity of the People with the King. Thus the Church endorses as well as limits the absolute power of the ruler.

Let us travel to the capital of Alsace, a small land sandwiched between Germany and France, and the home of an old Jewish community, the first Ashkenazi Jewish community in France by virtue of Alsace's integration into that country. On the jambs of the imposing Strasbourg Cathedral, there are two female figures. One is stately and crowned; another is crooked and leans on a broken lance. They represent the Church and the Synagogue. These two ladies compete for attention of the King, not only the Celestial but the Earthly king as well.

Now it appears that the vision of Strasbourg Cathedral artists was somewhat premature. Lance broken and crown removed, the older lady still has some tricks up her sleeve. She is more accommodating to the King, to start with. The powerful Church puts a lot of demands to the King, but the alternative Jewish establishment offers support and puts no demands. The Synagogue behaves towards the Gentile King like Jezebel the Sidonite to Ahab the King of Israel: she considers him all-powerful, beyond moral law and reproach. In her eyes, he may rob and kill. As long as he loves her, he is forgiven and given full support. She does not try to unseat him, for she can't rule alone in the foreign land. For the Christian church, the King must be good to the people, but the Jewish church, a foreigner, makes no such demand; she is merciless to the Gentile commoners. Even better, she is a sworn enemy of the demanding and independent True Queen, the Church.

Indeed, the West was torn for hundreds of years by the conflict between the Papal and Royal power, until the French Revolution completed the undoing of the Church. The moving force behind the French Revolution's fight against the Church wasn't atheist: the people who desecrated Notre Dame and other beautiful and great cathedrals of France offered an alternative worship of Supreme Reason. Most of them were ex-ecclesiastics, often connected to the 'Gallic tendency', to attempts to establish an autocephalous

(independent) church of France. Tragically, this desire was rejected by the Catholic Church, and the would-be reformers turned into rebels. However, they failed to establish a new church, for a Church is to provide the mystique of life and the supreme authority; something that Reason could not do. What they did was to undermine the Catholic Church in France.

Hermann Hesse<sup>1</sup> described it well: “In the spiritual life of Europe after the Middle Ages there were two important tendencies: liberation of thought from an authority, i.e. struggle of the mature and sovereign mind against the supremacy of the Roman Church, and on the other hand, the hidden but passionate search for legalisation of this freedom by a new higher authority”.

Thus history has provided us with a confirmation that no society can survive without its Church. “You’re going to have to serve somebody, it may be Devil, it may be the Lord, but you’re going to have to serve somebody”, in the words of Robert Zimmerman (Bob Dylan). The short interregnum of ‘civil society’ built on the ruins of the Bastille came to its end with establishment of the Jews as the new Priestly caste.

The alternative Church of our society, the Jews, survived in abeyance for hundreds of years. As long as the Christian Church attended to the discourse, the Jews plainly had no chance to compete; but when its power was broken by liberty-seekers, the alternative arrangement came forward.

<sup>1</sup> Magister Ludi

The choice ‘the Church OR the Jews’ was felt by the European intellectuals. In his beautiful and haunting *Fanny and Alexander*, the brilliant Swedish film-maker Ingmar Bergman, counterpoises the grim and stark bishop of the Lutheran Church and the soft and charming Jew. The bishop mistreats his step-children and banishes them to a dark attic; the Jew saves the kids and eventually helps their mother to regain freedom. The bishop dies a horrible death, and the Jew takes his place at the family gathering.

Bergman does not even try to make his fable realistic: his Jew, an Orthodox man in a big black yarmulke, drinks wine with the Swedes at the Christmas table, something no religious Jew would ever do. But for Bergman, the rise of the Jew is a way to show his animosity to the Church. On the other side,

anti-Judaic T. S. Elliott, G. K. Chesterton, and Jorgen Graf, an iconoclast researcher of the Holocaust, eventually were received in the Church.

The Rise of the Judaic church is similar to the rise of Eunuchs in the court of the Byzantine, Ottoman and Chinese emperors, noticed (separately) Michael Neumann and Siegfried Tischler: it takes place when the power of the King is weak. If America were to have its own strong leadership, it would not be reduced to its present level of obedience to the Eunuchs of Sulzberger and Foxman, according to this view. But in our opinion, this simile fails: even a strong aristocracy needs the support of a church to legitimise its rule. If the Christian church can't provide the cover, a default or alternative church will be brought to the fore.

The Jews were well prepared for the takeover by their attitude to discourse. During the ages of Christian rule, the wealthy Jews we discussed in the previous chapter traditionally carried the heavy burden of providing for Jewish scholars and marrying them to their well-endowed daughters. A rich Jew knew it is his duty to provide for the scholars. The rich Jews have some practical reason to buy into media, as we mentioned above, but they had no practical reason to spend money on this vast ideological apparatus, on 'the alternative church'. Seen the other way around, this alternative church (call it The Jews) was the *raison d'être* of their labours.

## **Messiah's Donkey (derash)**

These rich Jews are but the Donkey of the Messiah, in Jewish terms. This expression became widely known in Israel a few years ago, when an Israeli writer Seffi Rachelevsky<sup>1</sup> published a hefty volume with this title. In the book he claimed that the Cabbalistic Jewish religious establishment considers ordinary Israeli Jews just 'a Donkey of the Messiah', who are supposed to carry Messiah without actual understanding of their function.

The term is based on the words of Zechariah the Prophet (9:9) "thy king cometh... riding upon a donkey" (xamor). The Wise men said: it is the same donkey Abraham ('he saddled his donkey', Genesis 22:3) and Moses ('set them upon a donkey', Ex 4:20) rode. The creator of Golem, Maharal of

Prague, explained it (Gevurot 5:29) by way of a pun: ‘xamor’ is a donkey, ‘xomer’ is matter. Messiah (and before him Abraham and Moses) are able to use the material tools (‘ride the donkey’) without succumbing to the material world. In plain words, spirit always wins over matter; and the way of the Messiah of Spirit is to use the Donkey of Matter.

<sup>1</sup> [www.findarticles.com/cf\\_dls/m1181/1999\\_Fall/56750487/p1/article.jhtml](http://www.findarticles.com/cf_dls/m1181/1999_Fall/56750487/p1/article.jhtml)

According to Rachelevsky, the Cabbalistic theology of Rabbi Kook with its heady mixture of Messianic ideas, hatred towards the Goy and the Zionist Socialist Left, desire for revenge and bloodshed became the predominant ideology of the Orthodox Jews. “Pursuit of absolute power is their shaping goal, as they are bent on destroying Israel’s democracy, rebuilding the Third Temple (which will herald the age of the Messiah), and perhaps, sparking worldwide apocalypse.” The Cabbalists did not mind while the socialist Zionists were building Israel and fighting her wars, “paving the road to the eventual redemption of the Jewish people; but once it has accomplished the necessary objectives, the Left must descend from the stage of history, because its very existence contradicts the concept of national-religious salvation,” wrote Eliezer Don-Yehiya in *Haaretz*<sup>1</sup>.

“Some critics have compared this book to the *Protocols of the Elders of Zion*. In point of fact, *The Messiah’s Donkey* is far worse, it belongs in the category of virulent antiSemitic writings” – concluded the Orthodox critic.

The book of Seffi Rachelevsky ‘the virulent antisemite’ was a great bestseller in Israel, and it was acclaimed by many Israeli intellectuals, from the best living poet of Israel, Nathan Zach to the peace activist Uri Avnery who called it “the most important book published here in recent years. It is a must-read for anyone who cares about the country’s future<sup>2</sup>.”

“Many respectable rabbis take part in a conference for the construction of a temple on the ruins of two of Islam’s most holy shrines, knowing full well that this is bound to lead to a war between us and a billion Moslems – and there is not a single rabbi who dares protest in public! We see the Religious Nationalists and the ultra-Orthodox – who until recently were sworn enemies – close ranks under a common flag of hatred of the goyim” – continued Avnery and asked: how has Judaism turned into such a monster?

“Rachelevsky explained the process in detail. He exposed the secret code for the message. He reveals to us a whole world never before shown to us: hundreds of unknown facts, hundreds of quotes from the Talmud, the Book of Zohar, the Rambam, Ha’Ari, the Maharal, Rabbi Kook, and many more.”

<sup>1</sup> [www.geocities.com/CapitolHill/2527/press35.htm](http://www.geocities.com/CapitolHill/2527/press35.htm) <sup>2</sup> [www.gush-shalom.org/archives/article38.html](http://www.gush-shalom.org/archives/article38.html)

But were the facts and quotes really unknown? There is huge literature explaining poisonous ideas of Judaism. Since the 4th century, when St John Chrysostom of Antioch had his insights into the new creed of the Talmud, or since the 12th century, when the West became aware of the Jewish faith (previously the Western Europeans had thought that Jews adhere to the pre-Christian Biblical Judaism) and even before the recent works like Israel Shahak’s *Three Thousand Years of Jewish Tradition* or Michael Hoffman’s *Strange Gods of Judaism*, there were literally thousands of books dealing with the subject. For centuries, hundreds of Jews renounced the creed, turned to Christ and revealed the secret of ‘hatred of the goyim’ and of ‘pursuit of absolute power’. But the Jewish community just wrung its hands in response and cried ‘antisemitism!’ And even Uri Avnery, in his speech in Cologne<sup>1</sup> five years after his praise for Rachelevsky’s book, chose to forget ‘the unknown facts and hundreds of quotes’, and to join the denouncers – not of the ‘haters of goyim and pursuers of absolute power’, but of ‘antisemites’ who made the facts and the quotes known.

However, while Rachelevsky made an important step by revealing the true face of Judaism to the ‘kidnapped children’, modern Israelis, his theory fails the fact check. Even if we accept his premise of a Messianic Cabbalist intoxication of the Orthodox Jews, it does not mean their opinions (awful as they are) can be translated into a coherent policy. The Orthodox Jews are the poorest and discriminated against segment of Israeli society. Even the Religious-Nationalist Jews are far from powerful; and the brutal settlers of Hebron are just a few dozen all told. Whatever they feel about Left Zionists is quite irrelevant.

<sup>1</sup> 22/11/03 Gush Shalom

Moreover, Socialist Zionism is no less godawful than the teaching of Rabbi Kook. Lasse Wilhelmson<sup>1</sup> correctly defined it as Jewish National Socialism;

if one wants to hear repelling views, the non-religious Zionist ‘left’ is a good place to start. Matti Golan, the epitome of a non-religious liberal Zionist, an ex-chief editor of the *Haaretz* newspaper, wrote on New Year’s eve: “Those who say that the same rule should apply to us and to the Muslim countries regarding nuclear weapons are not looking out for our welfare. And if asked how we can be so confident that these weapons will never be used improperly, we must state frankly: Our confidence stems from the fact that we are not them; we are not like them and those that say otherwise are not interested in the truth. To allow Muslim countries to continue to possess nuclear weapons is tantamount to agreeing to global suicide<sup>2</sup>.” Actually, Matti Golan repeated in so many words the Jewish morning prayer words: “Bless you, Lord, for you made us different from Goyim, that our fate is not their fate, that we are not like the nations of the land.”

Thus, Rachelevsky was wrong, and the popularity of his book in Israel was partly caused by the choice of culprit: the religious Jews are not liked by Zionists. He correctly identified the hidden layer of Judaism with ‘hatred of the goyim’ and of ‘pursuit of absolute power’, but he erred when he blamed its activation on the relatively small religious community. He also erred when he made Socialist Zionists (as racist as any) the innocent Messiah’s Donkey. The Socialist Zionists (they are described as ‘Israeli left’ for no reason I can fathom) play no bigger a role than the powerful Jews elsewhere, from Sulzberger to Soros. In a way, all Jews unconsciously act the part of the Messiah’s Donkey, where the Messiah is a spirit, not a man.<sup>1</sup>

<sup>1</sup> on [www.israelshamir.net](http://www.israelshamir.net)

<sup>2</sup> Matti Golan, *Jerusalem Post* Dec. 31, 2003

Rabbi Leitman, a leading Israeli Cabbalist, expounded: “There is no Messiah – a person, from the Cabbalistic, or indeed Jewish Orthodox point of view. Cabbalists explained explicitly that Messiah is the Celestial Light, the High Spiritual Force which descends into our world and improves mankind by raising its consciousness to a higher plane. ‘Messiah’ is a derivative of ‘liMshoh’ (a pun, so popular with Cabbalists), ‘to pull’, for he pulls people out of the bog of daily existence to a higher level. This is Messiah. There could appear leading lights of generations, teachers and preachers, but the Messiah is a spiritual force, not a man.”

Sergey Balandin, an interesting Russian spiritual writer living in Jerusalem noticed the similarity of this point of view to the Christian one. But it is the similarity of antipodes. Christ is indeed the Celestial Light, that shines on everyone, Jew and Hellene, who want to accept Him. while the Light of the Jewish Messiah shines on the Jews only, but spreads darkness upon the Christians. If a Jew understands that the Light of Christ is for everyone who accepts it, he becomes a Christian. And when a man accepts Christ, he notices that His Light shines on everyone who accepts it. But darkness spread by the Jewish Messiah cuts man off Christ, away from God. As any light engineer will confirm: if you wish to put a spot light on a man, ensure that it is dark around him.

<sup>1</sup> [www.kabbalah-web.org/ruskab/index\\_rus.htm](http://www.kabbalah-web.org/ruskab/index_rus.htm)

## **Israel Is Real (sod)**

The Jewish Messiah whom the Jews carry on their backs, donkey-fashion, through their long journey across centuries, is a certain Spirit, that relates to the Jews as Christ to the Church. But the Jews do not consider him – God, and they are right, for “it is not God, but the idol Jews worship, – wrote Simone Weil, – not a figure of metal or wood, but the Nation, an equally this-worldly object. The Jewish faith can’t be separated from this idol worship because of its basic concept of Chosen People.”<sup>1</sup>

Indeed, a Jew considers himself an inseparable part, a single unit of Yisrael, of a great sacral entity, which relates to a separate Jew as the beehive to the bee, as the Church to a Catholic. Yisrael is the central androgynous figure in the Jewish universe, for he is the groom of Torah, and she is the Chosen bride of God. But while in the Christian universe there is the pair Christ – Church, in the Jewish Universe, Yisrael the Church of the Jews is like Christ for the Christians; for the Church of the Jews, or Yisrael, worships Yisrael, or herself. This narcissistic persona of higher rank, a sort of neurotic superego of the collective personality of Jews, has a will of his own; and his will does not coincide with wills and desires of individual Jews. Yisrael does not care about separate Jews – they are expendable if necessary for his mission.

<sup>1</sup> *Lettre a un religieux*, Gallimard

Howard Bloom, the author of a popular new book *The Lucifer Principle*, proposed a scientific-sounding explanation: “In the early 20th century, entomologist William Morton Wheeler was observing the lives of ants. No ant is an island. Viewed from the human perspective, the activities of the individual ants seemed to matter far less than the behaviour of the colony as a whole. In fact, the colony acted as if it were an independent creature, feeding itself, expelling its wastes, defending itself, and looking out for its future. Wheeler was the man who dubbed a group of individuals collectively acting like one beast a super-organism. Like the ants and the sponge cells, you and I are parts of a vast population whose pooled efforts move some larger creature on its path through life. Like the ants, we cannot live in total separation from the human clump. We are components of a super-organism... We do strive as individuals, but we are also part of something larger than ourselves, with a complex physiology and mental life that we carry out but only dimly understand.”

Many Jews were overtly enthusiastic about Bloom’s book (“I have met God and he lives in Brooklyn. Howard Bloom is next to Darwin, Freud, Einstein” wrote Richard Metzger), for he re-told in quasi-scientific terms what they feel. They feel their belonging to ‘the Jews’ is well above their comprehension, but is as real as anything. They feel they do not compete as individuals, but as a group, against all the rest. They feel the supreme reality of the ‘superorganism’ (in Bloom’s terms) called Yisrael, as opposed to imaginary reality. And they do not feel God above it.

A Christian knows there is God above, and the church is central to the community. But a Jew, as a rule, mistakes his feeling of belonging to the national super-organism for the religious feeling. That is why the synagogue was rather a club than a place of worship. (The noise and chatting of Jews in their synagogues was a great complaint of the Reform Jews in 19th century.) Religious Jews believe in God who is the God of Yisrael, the divine protector of the super-organism. Their ‘monotheism’ is not a tribal religion as their detractors say, but the extreme egocentrism of an ant who does not believe there is life outside his anthill, or a god who is not the God of Ants. And rare pious Jews perceive God the Father of All who is consubstantial with Christ. These last ones are the Sons of Prophets, rejected by the Jews. They are very close to Christ, and the Church always prays for the Divine grace to lead them to Christ.

The crude biological and material model of Bloom (“anthill”) corresponds to a deep spiritual concept, helping to fathom the riddle of Jewish existence. The Chosen People were members of Israel, the great super-soul, a spiritual counterpart of the super-organism. Touched by God, forged by His Covenant, Israel was a super-reality in the preChristian world. With the coming of Christ, this super-soul experienced catharsis and its bigger and better part was baptised into the super-soul of the Church. But the excreted part did not die. It remained partly in the spiritual world, partly in the material world. It is still real, as opposed to the imaginary reality of despiritualised nations; but it is demon-like and disoriented. It vaguely remembers what it was chosen for, and tries to act; but without Christ, its efforts lead in the wrong direction. It became a parody of Israel of old; and while trying to fulfil the prophecies, it (call it Yisrael) creates mischief. From the Christian point of view, Yisrael is in the state of rebellion against God; so he is akin to Lucifer.

He can’t live, he can’t die; like a rogue elephant, the despiritualised remainder of great Israel of old roams the world and causes destruction on its way. He fights Christ, for Christ removed this harsh substance from Israel and stopped him from making his Universe the only one; and he hopes to win, by removing Christ from this world. His plans will come to naught; there will never be the Jerusalem the Jews dream about; they destroy the Promised Land while hoping to build it; the world they build is but a dreadful parody of the Prophetic visions.

But meanwhile the great Super Soul of the Church, this reincarnation of Israel in the baptismal fire of Christ, suffered terrible calamities. With communications broken between the mystic and traditional East and the exoteric and materialist West, these two halves of one conscience were schizophrenically divided. The West grew physically stronger, but spiritually weaker.

That was the great chance of Yisrael. Sick and misguided, she was a reality while the national churches were disappearing. A Nation without its national church is a dead soulless body, for its Church was its soul. Yisrael dwelt in the dead bodies of the churchless nations creating an imitation of their Superego. But while the Church attracted the most spiritual, Yisrael, the

Mocker, attracts the vile lot ready to turn away from Christ, deny spirituality and pursue material possessions.

That is why she is perceived by Gentiles as Mammon, the Deity of material possession. For a servant of Mammon, all other-worldly considerations are forbidden, while profit is elevated to the top of preference scale. The Chicago Neo-Liberal school of Milton Friedman offered a quasi-scientific rendering of the Mammonite tendency, proclaiming the supremacy of the Market forces. Mammon is a potent enemy of Christ, for a Mammonite is locked in material universe and has no spirit.

A modern Russian writer Victor Pelevin proposed to de-mythologize Mammon. He renamed the god-like Mammon into 'Oranus' (Oral+Anus), a mussel, or seacucumber, or starfish, a sort of living creature, incapable of sophisticated thought. It has no ears, no nose, no eyes, no mind. It is not a concentration of evil. It has no will of its own. It is a primitive virtual parasite, evolutionarily lower than its cells. Oranus – Mammon consists of cells, while each cell is an economic, money-related projection of man.

Man is a multidimensional creature; he can be projected into a Mammonite-economic space or into the Christand-Church sphere, or into a piece of meat for a tiger, into a pint of blood for a vampire, etc. Thus, 'a man as a cell of Mammon' is a projection of Man, devoid of passion for God, Love, and Art. Being an evolutionarily low animal, Mammon-Oranus has no complicated desires; money is its blood, and as it craves more money movement, it develops a kind of nerve system, the 'advertising media'. Mammon is the Gentile-turned face of Yisrael, a by-product of the world's de-spiritualization. The Mammonite attitude is based on the concept of *Homo homini lupus est*, developed by Hobbes and upheld by von Hayek, Popper, Soros, Jacob, Glucksman and other neo-liberals. It is a Judaic attitude for the model relationship outside of the Jewish community, developed for dealing with Goyim who are 'the inherently evil shards', according to Cabbala. In plain words, neo-liberalism is a godless Judaism.

Christ is an enemy of Yisrael, for it is his divine intervention that caused her excretion. However, Yisrael can't admit this without admitting that Jesus is Christ; instead, she created the myth of the Destruction of the Temple as the cathartic event of old. The Jews believe that rebuilding the Temple will fully

restore the power of Yisrael, and bring her into communion with God, but they are mistaken: as the true catastrophe of Yisrael was her rejection of Christ, the rebuilding of the Temple will be the greatest Jewish flop since the Resurrection.

But Mammon is an enemy of Christ in a *peshat* meaning, too, for Christians are traditionally taught to be ashamed of being rich. They are taught about the comparative size of a camel and a needle's eye. They generally understand that riches rarely come to honest men. They are ashamed of power, for they were told: the last ones here will be among the first there. The Mammonites have no such misgivings. They seek power, for the Old Testament says "Let people serve you, and nations bow down to you; be lord over your brothers, and let your mother's sons bow down to you"<sup>1</sup>. They believe wealth is a sign of being blessed, while for Christians a sign of being blessed is being a blessing for others.

Jews are supposed to be obedient to Yisrael. Indeed, whoever has conversed at length with Jews is aware of their unlimited apology of Judaic behaviour, of their denial of uncomfortable truths, of their vehemence in argument, of a vast protean variety of ways to defend Yisrael and attack the Gentile society. Their team play is unique: Communists or Capitalists, poor or rich, they carry on one refrain, aiming at one goal. If they don't protect Yisrael, they just aren't Jews, even if *they* think differently.

In 1648, during the civil war in Ukraine, the Cossacks tried to disengage poor Jews from their rich brethren. They sent a delegation and offered full protection to the poor Jews, for theirs was a social fight of poor Ukrainian peasants and their warlike Cossack allies against their exploiters, the Polish landlords and Jewish managers and loan sharks. The Cossacks felt no need to fight the poor Jews or poor Poles. But the poor Jews rejected their proposal and evacuated with the rich Jews, writes a critical Jewish Marxist historian Saul Borovoy.

Nowadays, Jews have different ideas and belong to different parties and ideologies. But many of them have the same bottom line: presently they attack Islam, for it is a great reservoir of spirit still unbroken. From the high priest of the Holocaust cult Elie Wiesel to the staunch antizionist Lenni Brenner, from an Israeli leftist Professor Benny Morris to the cabbalistic extreme right of Baruch Marzel, they express their enmity for Islam, though

for variety of reasons. People who do not toe the line, who do not feel they belong to the super-organism, who do not wax apologetic for the crimes of Jews – they just aren't Jews, even if they were born into Jewish families. Due to some fault, they did not establish a 'telepathic connection' with Yisrael. (This happens with bees, too, but such bees usually die.)

This beehive feeling of Jews is quite unique; and to the end of their lives they do not understand it. That is why they play what Michael Neumann wittily called "the venerable shell-game of Jewish identity: "Look! We're a religion! No! a race! No! a cultural entity! Sorry – a religion!"

An antizionist historian Joachim Martillo tried<sup>1</sup> to get rid of this uniqueness of the Jews by putting Zionism in the historical and geographical context of Eastern and Central Europe. He gave the Jews another name, Ashkenazi. In his opinion, an East European name helps to reduce the question to its normal proportions. He pointed out the similarities between the nationalism and confessionalism of various East and Central European nations and Zionism, and described Zionism as an 'organic' movement with 'primordialist' ideas, while objecting to the exceptionalism promoted by Jewish scholars.

Alas, this reduction did not work. Much as one dislikes exceptionalism, it is not out of place dealing with this question. If Ashkenazis are an ordinary East European folk full of organic primordial ideas, just like Serbs, according to Martillo, why, then, in the dominant mainstream discourse all East European, and indeed all such organic movements bar Zionism are damned? Why this exclusion? Why are neither Serbs nor Japanese allowed by *The New York Times* to have an organic movement and primordialist drives? If the Jewish movement is so similar to German Nazism, why one is damned and the other blessed by mainstream media? How has this small East European folk succeeded in dominating the discourse of the US and Russia, and to a smaller extent, Europe? How did the biggest and most devastating financial weapon of our days come to be embodied in the person of George Soros? How come the ideas of these 'almost Serbs' became the paradigm of the day under the brand name of neo-liberalism? Why is it one can say whatever one wants about Serbs, but the very hint of antisemitism freezes ink in fountain pens?

<sup>1</sup> [http://www.telfordtools.com/NAAP\\_Lecture/naaplecture.htm](http://www.telfordtools.com/NAAP_Lecture/naaplecture.htm)

Martillo's comparison is very interesting but misleading. Zionism has indeed some features similar to organic European movements ("Nazis" etc), but are these features inherent or superficial? Is Zionism 'organic'? Surely not, as it is in fact a movement to eradicate all real traditions of Ashkenazi Jews and of all nature in their new habitat – in Palestine. It pretends to be organic in order to appeal to supporters of organic movements. Or rather it pretended as much in 1920s and 30s, when organic movements were on the rise.

Zionism has also some features similar to socialist movements, but are these features basic? The kibbutz appears to be a socialist feature until one looks closely and finds unique, "exceptionalist" quality of total racism, of military order, of brainwashing. Is Zionism socialist? No, it pretended to be socialist in order to appeal to the socialists, and with great success.

Nowadays, the Zionist State appears to be an open society and a democracy. Again, it is appearance only, created to mislead and attract. There is no need for many examples, for the real nature of murderous Israeli apartheid should be well known to the reader.

This is my objection to the attractive thesis of Martillo. Zionism, or the Jewish Movement, deserves exceptional treatment because it is exceptional in its ability for mimesis<sup>1</sup> or mimicry<sup>2</sup>. Nazi, Socialist, Democratic, whatever you like, protean if anything, Zionism can't be comprehended in isolation from other Jewish-led movements, from the antizionist Bund to the non-Zionist Neo-Cons. The Jewish activity in Palestine appears to be part and parcel (and not the most important) of a larger framework.

This is felt by leaders of the world who send their best ambassadors to our small and poor land. In Tel Aviv, they search for keys to the hearts of the mighty, to the destroyer of treasuries George Soros, to the darling of Conservatives Conrad Black, via Michael Levy to the chief of the Labour Party Tony Blair, via Richard Perle to George Bush, via a plethora of media lords to the hearts of the American people. Prudence forces me to place a caveat: this activity is perceived as an integrated and interconnected whole, though it is always possible that whenever these important people meet, they merely discuss golf in the Bahamas.

A scientist in his heart, Martillo wants to classify Zionism and pierce it with a needle as part of his collection of East European monsters. But this monster is too big. It is not only an unpleasant form of nationalism. Its danger is in its removal from God: The Prophets of Israel condemned the Israelites for being godless. Martillos needle is simply not sufficient for this creature – it calls for a spike.

<sup>1</sup> The word is Greek and means “imitation”

<sup>2</sup> in biology, phenomenon characterized by the superficial resemblance of two or more organisms that are not closely related taxonomically. This resemblance confers an advantage—such as protection from predation— upon one or both organisms through some form of “information flow” that passes between the organisms and the animate agent of selection.

## Worlds and Gods

In order to understand the will of Yisrael, we have to deal with two parallel universes, the Jewish and the Christian<sup>1</sup> one.

Let us venture into the Jewish universe. There, the Creation of the World separated the world from God and made it in effect Godless, but in His Mercy the Almighty chose Yisrael and gave him<sup>2</sup> the Torah. The Torah descended into our world like Sophia in the Gnostic vision, but forever, never to leave Earth. She married Yisrael, and together they lit an island of Light in the dark world. Yisrael is the Church of Mankind; it is the only presence of God in the material world, for Yisrael could commune with God, while Gentiles are existentially different from people of Yisrael, and they have no way to worship the God of Yisrael except by serving Yisrael. Yisrael is the Light unto Nations, and the Nations are illuminated by this Light, like a tree is illuminated by the sun but remains a tree.

<sup>1</sup> as some ideas of Christology differ in various churches, we shall follow the Orthodox view as established by the Synods of the united Church

<sup>2</sup> Israel is masculine towards Torah and feminine towards God, in Cabbala.

In the Jewish universe, all communications between Man and God are broken. Even a direct intervention by God is repulsed by the Jewish Sages in

a Talmudic story with the words: since the Torah was given to Israel, all decisions are made by us, on Earth. After the Destruction of the Temple, even Yisrael can't commune with God. Thus, the Jewish Universe remains Godless for all practical purposes.

In the Christian universe, there is no impassable, existential gap between God and the World, for God Himself descended into the world and was incarnated in it. There never was an existential gap between Jews and Gentiles, either. We all are sons of Adam. Before the incarnation of Christ, the Jews worshipped God, but they had no monopoly: Melchizedek, the Priest of God Most High, was a contemporary of Abraham and superior to Abraham. Melchizedek was a priest of the original Church of Mankind, bearer of Christian tradition before the Incarnation of Jesus Christ. Christ is not only the Messiah of Israel, but the High Priest of the Church of Melchizedek, of the Church of Mankind. Christ opened Israel to everybody. The Light that was with Israel turned the Nations into Light, like fire spreads in the forest.

It was possible because Christian ideas were present among the nations of the world no less than within Israel of old. Simone Weil<sup>1</sup> wrote of the pre-Christian intuitions of Greeks and stressed non-Jewish sources of Christian faith. She rejected the concept of Gentile idolatry as 'invention of Jewish fanaticism, as all nations at all times knew of One God'.

The massive inclusion of Gentiles by power and grace of Christ did not change the election of Israel: it was and remained Elected. Israel after Christ, or True Israel, is the Christian Church, and it includes Jews and Gentiles who accepted Christ. The Jews that rejected Christ ceased to belong to this True and only Israel, and remained outside of the Covenant with God. Thus the Jews that rejected Christ broke with God, in the Christian view. For Simone Weil, the Jewish faith after Christ became a form of idolatry, for the Jewish worship of their nation or race (a mundane, thisWorldly object) is present in the very term of the Chosen People. Thus, the Jewish Yisrael is the excreted remainder of real Israel of old, a nonentity at best, but an ally of Satan at worst.

<sup>1</sup> Lettre a un Religieux, Gallimard

Back to the Jewish universe. Here, the election of Yisrael is the eternal election of a certain bloodline. Even acceptance of converts does not change this principle, for a true convert is born with a Jewish soul, but by Divine providence, in a Gentile body. For him, conversion is just the way to correct this error of birth. A true Gentile can't convert, for there is no way to provide him with a Jewish soul. For some modern Cabbalists, the difference between a Jew and a Gentile is a difference on the genetic level of DNA. A Gentile, like every living creature, has a duty to worship the God of Yisrael; but in no way should he try to join Israel. A goy who attempts to follow the precepts of the Torah given to Yisrael should be killed, like a commoner who attempts to put a crown (of King or Priest) on his head. Even a goy who studies the Torah should be killed, though there is a learned argument as to whether he should be killed as a thief for stealing the patrimony of Yisrael or as an adulterer for trying to be with the lawful spouse of Israel<sup>1</sup>. Thus, the Jewish universe is mirrored in a caste society, where the priestly caste is separated from the rest, and social mobility is discouraged.

In the Jewish universe, Yisrael is reality, while Gentile nations and gods are but a figment of imagination. Dissolution of Gentile nations and elimination of their gods is a theological goal of Yisrael, her proclaimed mission of having one God, one Temple in Jerusalem, and no other form of worship. The very existence of Gentile nations with their own sacral sphere is an offence to the jealous Yisrael.

<sup>1</sup> [www.shemayisrael.co.il/dafyomi2/sanhedrin/points/sn-ps-059.htm](http://www.shemayisrael.co.il/dafyomi2/sanhedrin/points/sn-ps-059.htm)

That is why Yisrael globalises and homogenises the world, uproots and nuclearises mankind. The Jewish support for globalisation was confirmed by Dr Avi Beker, the director of International Affairs of the World Jewish Congress, a member of the boards of Yad Vashem, Bar Ilan University and Beth Hatefutsoth, in his *Dispersion and Globalization: The Jews and the International Economy*<sup>1</sup>. He wrote:

“The dispersion of the Jewish people, their concentration in certain branches of the economy, their movements towards economic centres, and perhaps even their national and religious characteristics gave them certain advantages that were required for a global economy.

For hundreds of years, Jewish existence in the Diaspora has been based on globalization and today, as in the past, the Jews promoted the ideas of globalization, and served as its agents.”

There are a few ways to interpret the Jewish tendency to internationalism and globalisation. Optimists view it as a proof of supreme humanity of Jews. Well, this is possible. It is also possible, as the cynics say that the Jews see but little difference between various nations and peoples; for the Jews, a goy is a goy, and the goyim can be lumped together. Consider such Jewish statements as “The nationalities will disappear! Religions must pass! Israel however will not cease, for this small People is the Chosen One of God<sup>2</sup>.”

But won't Yisrael itself be destroyed by Modernity and Globalisation? ‘Jewishness’ is a deep theological element, an archetypical relationship to things and man, and the Jews believe it can survive uprooting and homogenisation. Some Jews visualise a perfectly de-ethnicised secular Jew, without a separate language, culture, or religion, but still a Jew. Some traditionalists, notably Alexander Dugin, believe Yisrael is destroyed by modernity, too, and therefore Jews can be persuaded to give up their support for uprooting in their own interests. But fire also destroys the base of its existence by devouring wood. Still, it can't be convinced to refrain from burning the forest down. The behaviour of Yisrael is equally unconditional, for there is no way one can reason with this higher persona. Like the Golem, it is doing things it was told to do in different circumstances, but is unable to stop.

<sup>1</sup> [www.wjc.org.il/publications/policy\\_studies/pub\\_study20.html](http://www.wjc.org.il/publications/policy_studies/pub_study20.html) Policy Study No. 20 (World Jewish Congress)

<sup>2</sup> Alliance Israelite Universelle

The Gentile Mammonites fully support globalisation. “The adepts of Mammon do not like the delightful mosaic of races and cultures; they would rather homogenise the world. They have a practical reason: it is easier to sell goods to homogenised mankind. They have a moral reason: they do not want people to enjoy this beauty for free, so it has to be destroyed. Beautiful things of old belong in a museum, where they can charge an entrance fee, after the village is destroyed.”<sup>1</sup>

Yisrael supports immigration, for it helps to homogenise Gentiles; ‘multiculturalism’ causes religious indifference. Weil was horrified by such ‘multicultural’ idea as proclaiming religion a private affair of no public importance, like the choice of a party or of a tie. She was horrified by sentences like ‘Catholics, Protestants, Jews or atheists – we are all French’, as if faith were an irrelevant attribute. For her, it was the most relevant quality of a Man.

But in the Jewish universe, a godless Gentile is much better than a pious one, for the godless one sincerely witnesses the absence of God outside of Yisrael, while the pious one creates for himself a false idol or pretends to the Crown of Yisrael.

<sup>1</sup> On the Move, from *The Flowers of Galilee*

Thus, the US, which is as Jewish as Italy was Catholic, has banned mention of Allah and the Koran in the textbooks of occupied Iraq<sup>1</sup>. The USAID staff asked the Iraqi ministry of education experts to remove verses from the Koran from experimental teaching materials for Arabic grammar, and replace them with neutral content: “If there is a sentence such as ‘Praise be to God’ in a grammar textbook, we will have a discussion about revising or changing that to a different sentence”, said an American expert. War against Islam is not only war for oil, it is not only war for the state of Israel and its interests, it is also a religious war to enforce the faith in ‘God of Yisrael’ and uproot the existing faith.

In the US, the faith of Christ is hardly tolerated. Even the Passion of Christ appears banned: the Mel Gibson’s film, condemned by the Jews can’t find a distributor, while even the display of Nativity figures on Christmas is forbidden in public places. Indeed, by Jewish Law, “A gentile is liable for the death penalty if he has invented a religious holiday [such as Christmas] for himself.”

What is the theological reason for this reversal of Christianity and of the rise of the Jewish Idea? It is connected to the old but still relevant question of Spirit versus Matter; the most basic question of Man. In order to understand it, we have to zoom out on the world of ideas to discover the anti-Judaic tendency on the other side of Christianity, that is Gnosticism.

Christian theology is improbable as a coin that falls on its edge; it is as improbable as the Big Bang, as boiling magma beneath a spring meadow, as explosive power of hydrogen. One of its most complex features is the cosmogony of Creation, needed to ensure the freedom of will, the ability of Man to distinguish and choose between Good and Evil. In non-creationist doctrines (for instance, Hinduism) there is no real freedom of will, no real world, no Good versus Evil, but Maya, dream-like illusion. In Judaism, there is Creation and freedom of will, but at a high cost of an unbridgeable chasm between Spirit and Matter.

1

<http://news.ft.com/servlet/ContentServer?pagename=FT.com/StoryFT/FullStory&c=StoryFT&cid=1069493436562>

In the Christian universe, this chasm was bridged by God and by the Holy Virgin, a material human being, who bore Christ, a Man and God. The bridge was for all: 'God became Man so a Man can become God' (in words of St Athanasius) without ceasing to be a Man.

This great idea opened the well of spirit to mankind, and its first adversary was this-worldly aspect of old biblical Judaism which formed the Judaic tendency. Christ rejected this tendency by proclaiming His Kingdom not of this world, by dismissing the Temple and Jerusalem, by rejecting the letter of the Law for its Spirit, but first of all by his Incarnation, the improbable Incarnation of Logos in mortal flesh. St Paul fought Judaic tendencies within the nascent church by elevating the spiritual content of the renewed faith. His high spirituality was taken too far by the Gnostics.

If the Judaic tendency within Christianity preferred to view Christ as Man (prophet or Rabbi), the Gnostic tendency saw him as God, whose incarnation was but an illusion. For the Gnostics, Matter was an evil trap for human souls; this world but a temporary prison of Spirit. In its archetypal narrative, the world was created by an ignorant (or outright evil) Demiurge, the Jewish God Yahweh, who was not even aware of Higher spiritual spheres. That is why our world is far from perfect. Sophia, the archetypal Soul, quarrelled with the Higher God and descended into the material world. Here she suffered, was debased and brought to utter misery. Then she called on Her Father, the Higher God, and He sent down Christ, Her Groom and

Saviour. Christ married Her and brought Her up, back to Pleroma, to the Higher Spiritual world.

This Gnostic concept was problematic for it rejected the sublime beauty of our world, of its wonderful nature, of material joy, and of the Deed of Christ. Indeed, for Gnostics Christ had no real material body, and could not be crucified: the Golgotha execution was just a vision. The Evil Demiurge concept brought back the cleavage between Man and the World. In its extreme form, Gnosticism rejected marriage, rejected Nature, rejected society and considered man's temporary stay on earth as a prison sentence. This nihilism was unbearable, nay, suicidal for the society, and the nascent Church counteracted by turning to the Judaic tendency of glorifying the Creator and the material World.

In brief, the Judaic tendency extols Matter and reduces Spirit to a hardly necessary addition; while the Gnostic tendency extols Spirit and considers Matter an illusionary prison. These were the Scylla and Charybdis of Christian thought, and the Church navigated through these straits in hard and passionate discussions. The course charted by the Church was the Golden Mean of two contradicting tendencies; it is called the Orthodoxy. Finely tuned, the Orthodox teaching could bring Man to God while keeping him in communion with his society and nature.

We live in times of the overwhelming dominance of the Judaic tendency; belief in Matter and dismissal of Spirit. This theological point is translated into the articles of budget and criminal law. For instance, for a Gnostic, the death of a body is of little importance, or even desirable; for a Christian of the Golden Mean, one should not fear those that can kill the body, but rather those who want to kill spirit; for the Jews, one who kills a Jew is like one who wipes out the universe. These ideas are of value: Gnostic thought is good for a warrior and for a man of spirit, but can be rough on people, while the Jewish idea is seemingly humanist, but has caused massive overpopulation, excessive geriatric care and care for deficient children, overblown medical care for the rich, and ban on euthanasia. A return to the Christian balance would let the old people die peacefully, and young people grow up.

Thus, Judaism is not a foreign, totally different faith for Christians, like Tibetan Bon, or Sikhism; it is an extreme tendency on the margin of Christianity, like Trotskyism is on the margin of the Communist Church. It is dangerous because it resonates with the fundamental base of Christian society. Resonance is an awful force: a marching platoon was known to cause a bridge to collapse. That is why the Jews do not endanger non-Christian societies: their concepts do not resonate with deep structures over there. Jews in India, China or Japan were just ethnic or religious minorities of little importance, but for Christian societies they formed a deadly destructive force.

Rene Guenon formulated a concept of 'counter-initiation', that is, of a group of adepts fully conversant with the esoteric side of a faith but acting against its goals. For him, Satanists or some Masons were adepts of counter-initiation. But Alexander Dugin<sup>1</sup> proposed a different view: some religions act as 'counter-initiation' groups towards each other. Judaism and Christianity are such a pair of mutually counter-initiated religions. They grew at the same time, in the first centuries after Christ, when the Church fathers on one hand and *Tanaim* and *Amoraim* on another hand composed, in full awareness of their adversary, their mutually exclusive commentaries on the Bible. A properly trained Jewish scholar acts as a counter-initiate in the Christian society, and a Christian priest in the Jewish state undermines blind loyalty of Jews. Not in vain, in the Jewish State, Christianity is persecuted. In order to live, Christianity must fight the Judaic tendency, even if it is disguised as a non-religious movement. But the symmetry is not a full one.

Religions usually double as delimiters of societies and protectors of diversity. Shi'a-Sunni divide helps Arabs and Persians to preserve their cultural differences. Likewise, separate existence of the Orthodox and Catholic churches helped Russians to secure their own culture even in the times of Western ascendancy. Some religious communities can peacefully coexist in one state: Sunni Islam and Orthodox Christianity provide an example of good life together from Palestine to Turkey to Russia. But this pair can't share one state with the Western Christians, Catholics or Protestants, as it was manifested by breakdown of Yugoslavia and Czechoslovakia, by inability of the Ottoman Empire to keep the Catholic Croatia and of Russia to secure Catholic Poland and Lithuania and Protestant Baltic states. Difference of religions is often an indicator of inability of the

societies to mix. The Russians joke: “What is healthy for a Russian, is deadly for a German”.

<sup>1</sup> Alexander Dugin, *Counter-initiation (in Metaphysics of the Good News)*, 2002 Moscow

The pre-Meiji Japan allowed the Dutch traders to enter their borders on one condition: they had to trample upon the Gospel. The Japanese felt that such traders carry no religious baggage and do not endanger cohesiveness of the Japanese society. But if we return to Judaism and Christianity, we shall find a problem: the Judaic tendency can enter a Christian society in a materialist non-religious guise and disrupt it. As opposed to the Japanese example above, the Jewish rejection of their traditional faith is far from enough.

The Gnostic tendency is a traditional remedy against Judaic influence, and that is why Simone Weil followed Marcion into rejection of the God of Jews and the Old Testament. Gnostic influence is particularly strong in Islam: Muslims, like Docetist Gnostics, believe that the Crucifixion was just a vision, and that God brought Christ to Heaven while leaving an image of a man on the Cross. By excluding the Bible from its Canon, the Muslims saved themselves from the letter-bound Judaic tendency; by banning usury they blocked the way of the Mammonite-Jewish alliance. By having neither Pope nor Vatican, they avoided concentration of spiritual power in one place to the impoverishment of the rest.

The Muslim victory over the Jews was so complete that the Jews ceased to be a threat to Islam. A small community dealing with the forbidden (interest, loans and magic spells) was up to a point similar to the Burakumin of Japan, the pariah caste which engaged in animal slaughter, forbidden by Buddhist law. But only up to a point: the Burakumin could not improve their lot by strictly adhering to the Buddhist norm, while the Jews in the Muslim world could join the society by accepting Islam. In *The Thousand Nights and a Night* tales composed in Abbasid Baghdad, a rich, mean and nasty Jewish sorcerer, whenever defeated by Muslim hero, is required to forego his evil creed. Jewish women were easily converted and given in marriage to Muslims.

That is why anti-Judaic ideology in Islam hardly exists at all; the Muslims do not need and do not understand the anti-Judaic thought of West European

or Christian Orthodox society; and no amount of Protocols in print, not even the Jewish-led anti-Islamic propaganda can change this fact. For Muslims, the Jews present no ideological danger; and the Jews have to fight them with tanks and missiles instead of the more subtle means they use against Christendom. Talks of 'Muslim antisemitism' are not only misleading, they are simply wrong. But it also means that Muslim influence is not liable to help besieged Christendom against its oldest enemy.

Only recently did the Wahabi sect with its rejection of pilgrimages to local shrines (ziyara) and of venerating saints, with its 'strict monotheism' arise, with its turn towards Judaic tendency. The Wahabis aren't friends of Jews, but neither were the forerunners of Christian Zionists.

Within one Christian doctrine, the tension between Jerusalem and Athens, between Creation and Manifestation, between Judeo-Christianity and Hellene-Christianity found different solutions East and West. Even before the schism, the Eastern Church preferred the Hellene tendency with its esoteric features and Christ the God, the Western Church preferred the Judaic tendency of exoteric cult and Christ the Man. The East preferred Spirit, the West preferred Matter within the same Orthodoxy. The schism of East and West strengthened these opposing tendencies, and Western Christendom, disengaged from its spiritual roots in the East, moved towards greater materialism.

But this was not enough for the Calvinists, who practically re-created Judaism without Jews. They turned to the Old Testament, legitimised usury, renounced the Virgin, rejected the Church and sacraments, caused genocides galore and brought forth predatory capitalism. If one wants to be positive about it, one can identify the Judaic tendency with freedom: freedom from society restrictions, freedom from morality, freedom for the strong to oppress the weak, and ultimately, freedom from God. Its kingdom of freedom was but a temporary stage on the way to enslavement of uprooted man, but freedom-seekers did not understand that. Eventually the Judaic tendency won the day in the West by creating de-spiritualised, profaned world ready for the Judaic church of Mammon.

The battle was not over: the Judaic tendency was attacked from the left by Communists and from the right by National Socialists. We live today in the

aftermath of the great victory of the Judeo-Mammonites over these rebels, but let us look back.

## **Right and Left against Mammon**

For over a hundred years, right-wingers were certain that Communism is a Jewish plot. Communism is Judaism, they stated, and stressed Jewish origin of Karl Marx and of the Russian revolutionaries. But Judaism is a cult of Chosenness, of inherent difference between an evil shard and a good spark. Christianity is the belief in inherent goodness of Man. Ontologically, Communists are Christians, not Jews.

If Mammonite neo-liberalism is an atheist reading of Jewish attitudes within the Gentile world, epitomised in 'Man to Man is a Wolf', communism is an atheist reading of the Christian attitude of 'Love thy Neighbour as Thyself'. The Russian Communists' slogan was 'Man to Man is a Friend, Comrade and Brother'. Indeed, the Communists were traditionally hostile to the Jews. Not only Marx wrote: "Their God is greed", Rosa Luxemburg referred to the Gentile leaders as 'shabbesgoyim' ('Jewish slaves', a favourite insult of antisemites), Lenin expelled the Jewish party of Bund from his Bolsheviks, and Simone Weil's opinions are well known for being as anti-Jewish as anybody's. There was a strong anti-Jewish current represented by Proudhon; Stalin and Trotsky were almost equally anti-Jewish.

Borrowings by Russian Communists from their Orthodox Christian heritage were common. Joseph Stalin studied theology, and his rhetoric remained Christian; he often used the anti-Jewish theology of St Paul and quoted the New Testament. This was noted by many authors<sup>1</sup>.

There was a Judaising tendency in Communism, as there is in Christianity. There are no ideas so vile that can't be turned into goodness; there are no ideas so good that can't be turned into vileness. The Judaic tendency within communism promoted modernity, uprooting, homogenisation, centralisation, the Imperial vertical of power and the Church-like qualities of the Communist Party.

Bertrand Russel noted<sup>2</sup> in 1920: “Bolshevism is .... an aristocracy insolent and unfeeling, composed of Americanised Jews. Russians are a nation of artists, down to the simplest peasant; the aim of the Bolsheviks is to make them industrial and as Yankee as possible. Imagine yourself governed in every detail by a mixture of Sidney Webb and Rufus Isaacs, and you will have a picture of modern Russia.”

They also fought against the Russian Orthodox Church and caused it much suffering.

This war against the Church was an element of modernity, Communist or not. In non-Communist France, the churches were robbed of their properties; the beautiful paintings and utensils were removed and sold to the highest bidder at the beginning of the 20th century. In nonCommunist Norway the unique *stavkyrkor* (wooden churches) were burned in the 19th century to free the land for other use; in Communist Russia they ruined uncounted medieval churches, venerated icons, treasures of the spirit accumulated over hundreds of years. In Russia as elsewhere, the struggle with the Church caused a break with the past and promoted the Nomad Civilisation of Jacques Attali.

Jacques Attali, the Jewish banker, called for creation of the New Nomad, a man ‘free from all limitations – free from national roots, cultural traditions, political passions, constant family ties’ and of Nomad Civilisation of men connected by financial relations only. In the Soviet Union, there was a tendency to uproot Man, and it was quite successful: a New Soviet Man was not a commercial animal as that of Attali’s dream, but he lived in a modern high rise, lost his traditions, never went to church, and he was as alienated from nature as his Western counterpart.

Thus the critique of Marx by Simone Weil was correct: elimination of commercialism in the communist society did not solve the problems created by uprooting. Communism helped to educate people, provided them with security, housing, work, gave them free time to think and act, but its weak theology was one of the reasons for its undoing. Godless philosophy necessarily drifts into the Judaic tendency with its Absent God, away from Christian feeling of God Alive. Without Christ, the idea of brotherly love lost its basis, and the elites were tempted to accept the ‘Man to Man is Wolf’ attitude.

Alienation from Nature was connected to surrender of the traditional cult of Theotokos, Our Lady, for Her image signified Love of Man to Earth in

Christian societies. The capitalist breakthrough of North Europe was based on elimination of the cult of Our Lady, as it allowed man to substitute Love to Earth by Domination over Earth. The Western power with its predatory relationship to Earth, Nature and Man was stronger than its Earth-loving victims, like a cannibal is strongest in the besieged city. The Russian Communists went the same way, they gave up their love for Mother Earth in order to succeed in the competition with the US. Without Christ and His Mother, the Russians survived the armed challenge of the West but eventually lost the ideological war.

Still, the Russian Communists under Joseph Stalin undermined the Judaic tendency, and gave the descendents of Jews a chance to join the people. Many descendents of Jews used it: they intermarried, joined the Party, and later on came to the Church. This was especially true concerning children of intermarriages: until 1990 they invariably chose Russian identity. If the Soviet Union had existed another fifty years, it probably would have succeeded in assimilating its Jews, just as Sicily, Spain and China did.

At no time did the Russian Communists turn to biological hatred of Jews; that was the hallmark of the German National Socialism. The Germans went too far in their rejection of the Jews, and rejected Apostolic Christianity as well. Konrad Loew's new book, *Die Schuld* (The Guilt), with the subtitle 'Jews and Christians in the Opinion of Nazis and in Present Times' (Resch Press, 2002) quotes Hitler as wishing to trample the Catholic Church 'as one does a frog'. According to the Nazi mainstream, Christianity's roots in the Old Testament meant that whoever was against the Jews should also be against the Church, for 'the unconquerable arm of the spirit of blood and earth against the Hebrew plague and Christianity'.

The Nazi mainstream was equally anti-Communist and anti-Christian. A leading ideologue and a government minister Dr Robert Ley, in a programmatic speech<sup>1</sup> said: 'Our teaching affirms life. It is the idea of race, blood and soil, the idea of this life and the beauties of the earth, Mother Earth, that is our Fatherland. That is our defence against the dark powers of Marxism, Bolshevism, liberalism, Free Masonry and a belief in the Messiah (Christ – ISH), the Jewish doctrine of salvation'.

<sup>1</sup> Leo Trotsky, V. Chernov, N. Valentinov, A. Avtorchanov, Michael Agursky ("Stalin's Ecclesiastical Background" Survey, No. 28, 1984), Robert C. Tucker (Stalin as a Revolutionary) and many others.

<sup>2</sup> The Autobiography of Bertrand Russell, George Allen & Unwin, London 1975, pp. 354-5:

<sup>1</sup> Robert Ley, «Wir oder die Juden...» Die HoheitsstrKger 3 (May 1939), pp. 4-6.

The German National Socialists misunderstood the dialectics of Hegel and went too far. It is all right to be against ‘the Jews’, but to a reasonable extent. Otherwise, one falls into the abyss of rejecting Christ, and the great edifice of our culture was built upon Christ.

For faith of Christ is a narrow path on the crest between two chasms, that of the Judaic tendency and that of the Gnostic tendency, between Athens and Jerusalem. Both tendencies can become deadly if followed too far. It is natural that at the time of the Gnostic ascendancy we turned to Judaic cure, as the Church Fathers did in the days of Marcion; while at time of the Judaic ascendancy we turn to Gnostics for compensatory balance, as did Simone Weil.

Alfred Rosenberg, a leading Nazi ideologist, was interested in Gnostic ideas, but he adopted the Jewish idea of inherent Jewish qualities. There is no biological ‘Jewishness’, but ideology and theology which should be confronted and exorcised. This thought was understood many years later by an unusual man, a member of the far left Red Army Fraction and a founder of the far right German National Party – Horst Mahler. He wrote:

“Only in April 1945 did Hitler understand that the Jews are bearers of a certain Spirit that could be cured from its one-sidedness (meaning ‘defeated’ in Hegelian terminology

– ISH) only by Spirit and not through the murder of Jews. We should criticize the Jewish principle of the separation of God and Man, and realise that the “scientific vision of the World” and Atheism are but the negative message of Judaism. We should speak against the biological racism of historic National Socialism, which reduced the human being to his animal impulses, destroyed the spirituality of Man, in that they recognized the Spirit not as infinite, and therefore not as immortal. They did not understand that Freedom is the essence of the Spirit, and conceived the freedom of the individual as the root of Evil. In a radical gesture, they have torn out this root – and thereby have destroyed their very selves.”

Thus Mahler, who spent 10 years of his life in prison, stressed the positive function of the Jews – for uprooting of Man frees man, together with the negative function of separation of Man and God. For him, a follower of Hegel, the Spirit of the Jews should not be defeated but ‘cured from its misbalance’ by the way of synthesis.

## **Josiah Comes Back**

My friend and a sincere friend of Palestine, Jeff Blankfort wrote to me: “Most of the Jews I have known over the years, are not only not synagogue attendees, they know very little of what is contained in Jewish scriptures and at best, observe the holidays. The Jews, in general, do not subscribe to the anti-gentile tenets that Israel Shahak described in his book and that were taken from Jewish religious text and their interpretations”. This is true, as true as the fact that out of the hundred brave paratroopers at 101 km hardly one or two understood why they had come there. Very few of the soldiers felt any hate or hostility towards the Egyptians. Nor was it needed: our commanders laid out the plans, and we were to do what soldiers do.

In a similar vein, ordinary (and even not-so-ordinary) Jews do not know and do not understand the plans of Yisrael. They are obedient – and this is sufficient. Thus a soldier does not have to hate the enemy or understand the plans of his generals: it is enough if he is doing his small job. The problem is caused not so much by their conscious action, for they are also just a Donkey for their Guiding Spirit.

Nor are the Orthodox Jews worse than atheists. Rather, other way around: for a religious Jew is dimly aware of God, while an atheist Jew often thinks that the buck stops here, and there is no god but Yisrael. The Jewish ‘plan’ is no secret; there is no need to re-read *the Protocols* or to ask Jews what they want.

Yisrael ostensibly wants the same things Israel wanted before Christ, and these desires are hallowed for Christians, at first glance. Indeed, Christians read the same books of Prophets, find inspiration in the same Psalms, and their goals appear identical to those of Jews to an outsider.

“The LORD will become king over all the earth; on that day the LORD will be one and his name one. The whole land shall be turned into a plain, but Jerusalem shall remain aloft and shall dwell in security... The wealth of all the Nations shall be gathered together, gold and silver in great abundance...”

In short, Yisrael like Israel before her wants to unite the world under her spiritual guidance; the Temple of the God of Yisrael is to be located in Jerusalem, the centre of this Jewish-ordered universe and all Nations will bring tribute to it. The Nations will worship God by serving Yisrael.

This paradigm of Globalism is not particularly appealing; and some modern thinkers have traced its origins to the Old Testament. Our friend Professor Marek Glogoczowski, an interesting Polish philosopher from Krakow, compared it with the ‘One folk, one Fuehrer’ slogan of Hitler, and drew a hasty conclusion: Jews and Christians are the same, and President Bush is doing what the Prophets desired. The same conclusion was reached by the Christian Zionists; though the bottom line is different. The Christian Zionists follow Bush and the Bible, while Marek G. follows Marcion and repudiates Bush and the Bible. (He goes well beyond Marcion, who loved St Paul, and rejects the Pauline teaching, too, but that is another story).

However, these friends and enemies of the Old Testament are equally wrong. The same ideas, the same Bible verses are interpreted differently by the Jews and the Christians; and accordingly, the desires of Israel (the Church) and Yisrael (the Jews) are quite different. It was to be expected, for Yisrael is just a parody, an evil mocking of old prophecies, while Israel the Church represents their spiritual reading. In the words of Marx, Judaism is a sordid Christianity, while Christianity is the spiritual Judaism.

The Jewish reading of the Old Testament is quite different from the Christian reading. For instance, the commandment ‘Thou Shalt not Murder’ for Jews means ‘You should not kill a Jew’. Accordingly, the lofty dreams of prophets (spiritual unity of mankind around Jesus Christ) receive sordid interpretation of material possessions. For Christians, ‘Jerusalem’ is a symbol of the universal Church, for Jews, a concrete city crossed by a 12-foot wall with barbed wire.

In the Jewish reading, the exclusive sacrality of Jerusalem and of Israel calls for de-sacralisation of the Nations and the rest of the world. There will be no churches nor mosques, no Christian nor Muslim priests. The world will become a profane desert populated by profaned beasts, the Nations, and their shepherds, the Jews.

Church Fathers were aware of the troublesome Jewish concept of Jerusalem as the sacral centre of the world, for it de-sacralises the rest of the world. St Gregory of Nyssa objected even to pilgrimages to the Holy Land, for he was afraid Christians would consider their own churches not sufficiently sacred. Indeed, Christianity is global and local at once. Though Christ is the same Christ, His Church has no single focal point. Every church in Moscow or Paris is as good as the temple of Jerusalem. Every priest is as good as the Jewish High Priest. Thus the Church is not a globalising force; a small parish church is as good as the Chartres Cathedral.

During the first millennium of its life, the Church had no titular head either. The sees of Constantinople and Rome, Alexandria and Jerusalem, Antioch and (later) Moscow had their own autocephalous Popes, or Patriarchs. It was an important policy aimed at decentralisation of the Church, balanced by the Ecumenical Synods where the leading divines of all national churches discussed and decided on joint theology. In the East, this tradition was preserved: more and more national churches turned autocephalous while preserving joint theology; even small Serbia or Romania has its own independent national church. In the West this tradition tragically failed: national churches of Northern Europe, while struggling for independence, broke away and drifted too far. They chose their own theology, and came to an erroneous belief that a National Church can be created just by sovereign decision. They were wrong: in order to be alive, a national church should be in sacramental communion with the Church created by Christ.

The Church is one, as Israel is one; it was created by God, and can't be created by men; its doctrinal unity should be restored while decentralisation encouraged. It is not a political question of power struggles. Christianity (including pre-Christian Christianity) presupposes Divine Presence spread in the World. Localised – in churches and in holy sites, but widely spread. As opposed to it, Yisrael wants to profane the world – save Jerusalem. The Jews want to re-enact on the global scale the feat of King Josiah, who destroyed

every holy place in the country in order to establish uniqueness of the Jerusalem Temple (2 Kings, 23). “He burned the vessels, deposed idolatrous priests, defiled temples and high places, broke the pillars, pulled down the altars etc.” Simone Weil correctly said:

“If the Jews of their better days were to come back to life and be armed, they would exterminate all of us, men, women and children, for idolatry. They would kill us for worshipping Baal and Astarte, as they perceive Christ as Baal, and Our Lady as Astarte. But in truth, Baal and Astarte were images of Christ and Our Lady.”

She wrote these words in 1942, when ethnic Jews were experienced a great calamity; but even then Weil felt her duty to warn people of the ideological danger of Jewish theology, its tendency to globalise, de-spiritualise the world and uproot its people. “Les Juifs sont le poison du déracinement”, the Jews are the poison of uprooting, wrote Simone Weil.

## **The Spiritual Pump**

We quoted above the prophetic image of the Messianic age when all nations will send their gold and silver to Jerusalem: “The wealth of all the Nations shall be gathered together, gold and silver in great abundance etc.” For Christians, this has only spiritual meaning, not related to the Holy Land at all, just as the parables of Christ do not really refer to vineyards.

But Yisrael, strengthened by collapse of the Church, carries out his own programme, based on literal reading. Its *peshat* (literal interpretation) apparently became true – Jews probably have more money than Christians or Muslims, but the US and Germany still keep sending billions dollars our way. But there is a *derash* (deep interpretation): the nations will deliver their spirit to the Jews, as well. This has also been realised to an extent: it is difficult to find a sphere of spirit application where Jews do not provide the leading role. As a result, the European and American national spirit manifests itself in supporting a Jewish practical, faceless style in architecture, conceptual art, Frankfurt sociology, Chicago economics, Viennese psychology, Neo-Con politics, Holocaust theology and Zionism.

This does not mean the Jews are brilliant: they merely succeeded in making their agenda the universal one.

For instance, at the same time two important events transpired in Russia: the trial of Bayliss, accused and found innocent of charge of child murder for religious purposes; and the tragedy of Leo Tolstoy's last days. Though for universal man the second event was more significant, this trial received (and still receives) more coverage. Nowadays, graffiti on a synagogue wall attracts much more attention than the church of St Barbara being destroyed by the IDF.

At the same time there were the tragedy of Jewish losses in the WWII and the tragedy of Hiroshima. Until the Rise of Jews in 1968, there was *Hiroshima Mon Amour*; now there is only *Schindler's list*. The spirit of the West has become subservient to the Jewish agenda.

There is a *sod* interpretation, too: in the Jewish universe, there was a catharsis preceding and connected with the destruction of the Temple. The exile of Yisrael was caused by the need to repair a cosmic disaster which occurred when the Heavenly Vessels broke under pressure of Divine Light; its shards fell to earth and intermingled with the sparks of light. While Yisrael is the sea of light, the Nations are basically evil shards, but some of them bear a spark of light. This is a Jewish soul entrapped in the Gentile world. Eventually, from generation to generation, all the sparks will be gathered in the Jewish People; while the shards – the Goyim – will become totally dark and spiritless. This is the purpose of Jewish exile: careful removal of spiritual sparks from the Gentile world.

Now, we witness this phenomenon, too. In recent years, there are dozens of institutes where Gentiles are being taught some form of Judaism: they are not converted, but form a second echelon of support. Many religious persons prefer a non-religious 'God', which also fits into a Judaic pattern. Theism is another form acceptable to the Jews, for it claims there are no particularly sacred focal points.

It is a commonplace that the Jews wish to dominate the world. But they do not seek the dominion of a King, but that of a church; in the very end a theocratic church-state. The Jews do not want to convert Gentiles, to make

them Jews, just as the Church does not wish to confer priesthood upon its laity. For Christians, anyone can become a priest; for Jews, it is as easy as for a cat to become a man, as for a goy to become a Jew. The demands of the Jewish church on its Gentile laity are not very strenuous: they may do what they want, they may amass riches and power, provided they give up their soul and agree to have no spiritual inspirations. They should not help each other, either, for altruism is the unique ability of a Jew, according to Jewish doctrine. And many agree with the demand. Debased or not, the Christian Church was founded by Him who washed feet of His disciples and promised that the first will be last. The Jewish Church was based on the promise to the adept that his own brothers will kneel before him. Thus the Jewish Church is more suitable for those who seek dominance.

In the Jewish universe, the Gentiles should submit to the Jews. Acceptance of the Seven Noahide Commandments<sup>1</sup> is a way of such admittance. In brief, a Goy has to refrain from worshipping other gods. Even more important, a Goy should have no feasts or rites of his own. As long as he has no religion he is all right; his de-spiritualised existence causes no alarm. Rambam (or Maimonides) expounded: “A Gentile who creates or follows a religious rule beside the Seven Commandments should be lashed and warned that he will be executed if he persists. We do not allow the Gentiles to make religious rites and commandments for themselves”<sup>2</sup>. By accepting the Seven Commandments, a person agrees to his status of a Goy in the Jewish Universe.

<sup>1</sup> [www.noahide.com/covenant.htm](http://www.noahide.com/covenant.htm) <sup>2</sup> Mishneh Torah, Hilchoth Melachim 10

When St Paul and St Peter began their mission to Gentiles, at first the Jerusalem Church leaders – Jews who came to Christ – demanded to circumcise the new adepts<sup>1</sup>. In their eyes, Christianity was just for the Jews; though they were prepared to accept converts. St Peter refused. Then the Church leaders offered a compromise: let the new Christians of Gentile origin accept the Noahide Commandments and refrain from eating pagan sacrifices. St Peter was ready to accept it, for he did not understand the meaning of the prohibition. St Paul refused, for he understood: by accepting, his New Christians would agree to fit into the Jewish-ordered universe<sup>2</sup>. He

did not insist on eating it, but it was necessary to say: we may; this 'prohibition' is irrelevant for us.

There are no small things in the world of spirit. A cabbalist from Safed, Joseph della Reina, captured Satan within a magic pentagram and ordered him to release the soul of the Messiah, according to a medieval Jewish tale. Satan agreed, on one small condition: he asked Joseph to light a candle for him. Joseph lit the candle, and this act of worship turned Satan free. He seized Joseph and threw him far away, all the way to Tiberias.

In a similar way, small agreements with the Jews caused the submission of Christendom – not only to the Jews, but also to their Guiding Spirit. It begins with small things: removal of religious signs from schools and public places. But our souls interpret this surrender of spirit as the proof of Jewish victory. Some time ago, the US Congress, in a most strange act of submission, agreed to give the status of law to the Seven Commandments<sup>3</sup>. It was quite irrelevant: anyway we do not eat sacrificial food; it was as irrelevant as the candle of della Reina, and as catastrophic as the folly of the Cabbalist.

<sup>1</sup> Acts 15:9

<sup>2</sup> I Cor 8

<sup>3</sup> The U.S. Congress officially recognized the Noahide Laws in legislation which was passed by both houses. Congress and the President of the United States, George Bush, indicated in Public Law 102-14, 102nd Congress, that the United States of America was founded upon the Seven Universal Laws

An even worse folly was the idea of two valid Covenants of Vatican II. A Christian may argue that the New Testament is different from the Old one, but then he should accept the idea of Supercession, as the Catholics did. Alternately, one may believe, with the Orthodox, that there is just one Covenant, and the Old one is identical to the New. Then he should state that the Jews who reject Christ are not part of the Covenant anymore. But in no way may a Christian state that the Jewish Covenant is valid; for it undermines the very meaning of Christ's sacrifice. Necessarily, it creates a two-tier religion, of the first-class 'Christian Jews', members of two covenants, and the second-class Goyim, members of the second covenant only. The Church should attract and baptise Jews, but without giving them a special status. Otherwise the Church, the most powerful defence against the

ongoing Jewish offensive, will be subjugated, and the majestic lady from Strasbourg will change places with the Synagogue.

The Jewish Universe is being built, brick by brick, and one of its signs is the lowering of the educational and spiritual life of Gentiles. In the bigger Jewish state, the US, one needs over \$30,000 a year to pay for a good university education. The vast majority of Americans can't even dream of such sums, but it is still affordable to Jews. American films degrade their viewers, while the TV is able to turn an insistent viewer into a zombie.

The delicate subject of school integration comes to mind. John Spritzler of New democracy<sup>1</sup> wrote: "Here in the U.S. I saw (in the 1970's) the liberal elite, in the name of ending racial segregation, order white parents to place their kindergarten children on busses to take them all the way across the city of Boston – an hour long bus ride – to distant schools that, like all the schools for working class children in Boston, were terrible and under-funded. The liberal judge who ordered this would not even consider an alternate plan proposed by black parents that would have ended the segregation with short distance and far more reasonable bussing. Whites who objected to the judge's order were labelled "racist" by the liberal Boston Globe newspaper (owned by the biggest business leaders)."

of Noah. For this purpose, this Public Law designated March 26, 1991 as Education Day, U.S.A.

<sup>1</sup> [www.newdemocracyworld.org](http://www.newdemocracyworld.org)

Please notice: the Boston Globe is a Jewish-owned newspaper. This bussing was a great thing for the Jewish schools and kindergartens: they did not undergo bussing, so they could attract all the Jews plus high-class Gentiles and charge good fees. And consider the extra fun of annoying and humiliating the WASPs – or integrating all goyim into one happy family. For certain, the bussing – good or bad, right or wrong otherwise – led to a drop in the education level of the American middle class, and this debilitation of WASP America was a necessary step in the takeover of the American mind. For total victory of the Jewish spirit will be reached only when a debilitated illiterate goy will thankfully lick a Jewish hand and bless him for his guidance.

## **The Holy Land**

What do the Jews want in the Holy Land? To live in peace, say their supporters. They want to kill or expel the Palestinians, say their adversaries. They hope to create a super-state from Nile to Euphrates, say pessimists. It does not matter, as long as they will leave us in peace, say antisemites, and they are mistaken. Surely there are Jews who want one of these three things. But 'the Jews' (as opposed to 'Jews') intend to turn Jerusalem into the supreme capital of the world, and its rebuilt temple into the focal point of the Spirit on Earth. That is the only thing that is still missing in the ongoing construction of the Jewish Universe.

In 1962, Look magazine invited the founder of the Jewish state David Ben-Gurion to picture the world 25 years into the future. He (mis-)predicted that World Government would already be in place by 1987, with the Supreme Court for Mankind (the higher ecclesiastic body) to be established in Jerusalem, as well as a shrine there, commemorating the Jewish role in the bringing-together of mankind<sup>1</sup>.

<sup>1</sup> David Ben Gurion quoted by LOOK magazine Jan 16, 1962: [users.cyberone.com.au/myers/bengur62.jpg](http://users.cyberone.com.au/myers/bengur62.jpg) .

If and when it will be done, the world will be changed irreversibly. Christianity will die, the spirit will depart from the nations in our part of the world, and our present dubious democracy will be supplanted by a vast theocratic state. Peace is the last thing people should expect in such circumstances. Theocratic states are not pleasant to live in, be it Jesuit-managed Paraguay or the Papal State, or Puritan New England. However, the Jewish theocratic state will be considerably worse, for the ordinary Gentiles will have no share in its rule and no access to its spirituality. Despiritualised and uprooted, homeless and lonely, yesterday's Masters of the World will become slaves in all but name.

Now we begin to understand the supreme mystery of double unity of two seemingly opposite political ideas, Zionism and Mammonite Liberalism. While Zionism establishes the basis for the NWO HQ, the Mammonite Liberalism establishes the world-wide slavery. Jabotinsky and Soros are doing different tasks for one system; the Iron Wall and the Open Society are just different names for the same thing. When the Jews in the Holy Land assert their right to drive tanks wherever they want, to snatch their enemies

from all over the world, to privatise the lands of the Palestinians and the aluminium plants of the Russians, they exercise the Open Society paradigm. When they build the Wall on the lands of Palestinians and force their Chinese slaves to sign “No sex, no God”<sup>1</sup> contracts, they turn to the Iron Wall hypostasis.

Moreover, the Open Society can’t exist without the Iron Wall. The members of the prised-open society, robbed of their livelihood, will attack the robbers, who will have to erect the Iron Wall. In the Holy Land, the Jews have water and land, the Gentiles have hunger and thirst; that is why the Palestinian territories are Open for the Jewish incursions, while the Wall protects the Jews.

<sup>1</sup> JERUSALEM (AP) – An Israeli company has required thousands of Chinese workers to sign a contract promising not to have sex with Israelis or try to convert them, a police spokesman said Tuesday. (Tue, December 23, 2003)

Describing the High priest of the Open Society and his ideas, Marek G. wrote: “The bulk of von Hayek’s writing is devoted to the elaboration of methods of making people mutually alien, devoid of any trace of friendship and altruism<sup>1</sup>. He proposes that populations of the Global Empire should be constantly intermixed, so no durable and distinct cultures will appear (or remain preserved from the past). Inhabitants of the Global Empire are supposed to be nationhood-less (and thus automatically, identity-less) humanoids, “individualistically” moving in directions dictated to them by “invisible” financial commanders, whose existence is implicit in Hayek’s writings. He proclaims that **“Liquidation of the sovereignty of states is the necessary and logical goal of the liberal program.”** The only collective goal of human activity admitted in the Global Empire should be acquisition of private property, especially of these mobile, shinning items, which are subjects of a competitive mass production and distribution.”<sup>2</sup>

The (neo-) liberalism is the Judaic vision of the world under the Jews. It is the main line of assault by Yisrael, while Zionism with all its cruelty is but a minor operation. Now we witness an interesting phenomenon: George Soros, this Guderian of Yisrael, complains that imprudent actions by American Zionist neo-cons endanger his much more important operation<sup>1</sup>.

<sup>1</sup> This is not at all an exaggeration. The promotion of egoism and selfishness has become a true “American mission” in the world. At the end of August 2002 I participated in a Congress “Mut zur Aethik” at Feldkirch, Austria, where I heard the (former) American senator Bob Barr extolling “the virtue of selfishness”. According to Barr who in a mechanic way repeated opinions of American philosopher Ayn Rand – “*all of history could be described as the individual moving away from the influence of the tribe.*” [note of Marek G].

<sup>2</sup> Western Concepts of Social Order: from “European Corporation” of A. Comte (1842) to “Global Tumour” of F.A. von Hayek (1939) by Dr Marek Glogoczowski

It is not unusual in the army for a general to demand the curtailment of a successful operation by another unit, because it undermines the main effort. George Soros succeeded single-handedly (well, almost) in colonising Eastern Europe<sup>2</sup>, and he hopes to offer an alternative to the bellicose neo-cons for the Western Europe. It seems that the pet project of Yisrael will be completed in our lifetime.

<sup>1</sup> [www.nytimes.com/2004/01/25/books/chapters/0125-1st-soros.html](http://www.nytimes.com/2004/01/25/books/chapters/0125-1st-soros.html)

<sup>2</sup> George Soros, NS Profile by NEIL CLARK / New Statesman 2 june 2003 Neil Clark wrote in the New Statesman:

“The conventional view, shared by many on the left, is that socialism collapsed in eastern Europe because of its systemic weaknesses. That may be partly true, but Soros’ role was crucial. From 1979, he distributed \$3m a year to dissidents including Poland’s Solidarity movement, Charter 77 in Czechoslovakia and Andrei Sakharov in the Soviet Union. In 1984, he founded his first Open Society Institute in Hungary and pumped millions of dollars into opposition movements and independent media. The Yugoslavs remained stubbornly resistant and repeatedly returned Slobodan Milosevic’s unreformed Socialist Party to government. Soros was equal to the challenge. From 1991, his Open Society Institute channelled more than \$100m to the coffers of the anti-Milosevic opposition, funding political parties, publishing houses and «independent» media such as Radio B92, the plucky little student radio station of western mythology which was in reality bankrolled by one of the world’s richest men on behalf of the world’s most powerful nation. “Soros stresses his belief in the «open society», but Soros’ «open societies» don’t tend to be all that open in practice. Soros deems a society «open» not if it respects human rights and basic freedoms, but if it is «open» for him and his associates to make money. He copied a pattern he has deployed to great effect over the whole of eastern Europe: of advocating «shock therapy» and «economic reform», then swooping in with his associates to buy valuable state assets at knock-down prices. “More than a decade after the fall of the Berlin Wall, Soros is the uncrowned king of Eastern Europe. His Central European University, with campuses in Budapest, Warsaw and Prague and exchange programmes in the US, unashamedly

propagates the ethos of neo-liberal capitalism and clones the next pro-American generation of political leaders in the region... has pursued the classic Soros agenda of privatisation and economic liberalisation—leading to a widening gap between rich and poor.” Soros is interconnected with other adepts of Yisrael: “At his Human Rights Watch there is Morton Abramowitz, US assistant secretary of state for intelligence and research from 1985-89, and now a fellow at the interventionist Council on Foreign Relations; ex-ambassador Warren Zimmerman (whose spell in Yugoslavia coincided with the break-up of that country); and Paul Goble, director of communications at the CIA

However, the total profanation of Man is physically impossible. Just as deprivation of normal sex life in jails causes perversions, a perversion of Western spirituality will come to life. The African slaves in America developed a new slave cult, mixing their old beliefs with those of their masters. Similar slave cults are growing now among the Europeans, and the cult of Holocaust is one of them.

Theologically, this cult is an adaptation of the Jewish spiritual rule for Christian minds, as it replaces Christ with Israel, Golgotha with Auschwitz, and the Resurrection with the creation of the Jewish state. People who argue with the dogma of Holocaust are met with treatment the heretics were given in the days of yore. They are excommunicated and excluded from society.

Usually, they are people of scientific mind; their arguments recall the arguments of naXve atheists who were prone to say, ‘A whale can’t swallow man, ergo, the story of Jonah is not true’. In a similar vein, heretics of the Holocaust cult say: such vast amounts of Jews could not be killed, or there are no gas chambers to prove their existence. But these arguments cut no ice: people who found themselves in the Jewish universe have to invent some religious tools and dogmas.

On a subconscious level, the Americans and to lesser extent Europeans have already accepted their defeat.

created Radio Free Europe/Radio Liberty (which Soros also funds). Soros’ International Crisis Group boasts such «independent» luminaries as the former national security advisers Zbigniew Brzezinski and Richard Allen, as well as General Wesley Clark, once NATO supreme allied commander for Europe. The group’s vice-chairman is the former congressman Stephen Solarz, once described as «the Israel lobby’s chief legislative tactician on Capitol Hill» and a signatory, along with the likes of

Richard Perle and Paul Wolfowitz, to a notorious letter to President Clinton in 1998 calling for a «comprehensive political and military strategy for bringing down Saddam and his regime».

Claude Lanzmann sounded the challenge when he said: “If Auschwitz is true, then there is a human suffering with which that of Christ simply cannot be compared. In this case, Christ is false, and salvation will not come from him. Auschwitz is the refutation of Christ<sup>1</sup>”. This challenge was not met. No new Roland picked up the glove of the advancing enemy. Lanzmann was not ostracised, his films were screened in the cinemas of France, while theologians discussed ‘Christianity after Auschwitz’. Spiritual capitulation of the West was manifested by the removal of the Cross and of a church from the grounds of Auschwitz; it was confirmed by the Pope’s Canossa in Jerusalem, when the head of the Roman Catholic church asked forgiveness from the Jews.

It was a mistake. It is not a coincidence that soon afterwards, Sharon marched on the Temple Mount and started the World War Three. The Jews are no Christians, and they consider apology a sign of surrender. Our friend Paul Eisen wrote:

“To the Christian and to the entire non-Jewish world, Jews say this: ‘You will apologise for Jewish suffering again and again and again. And, when you have finished apologising, you will then apologise some more. When you have apologised sufficiently we will forgive you, provided you let us do what we want in Palestine.’”

Eisen was too optimistic. Palestine is not the ultimate goal of the Jews; the world is. Palestine is just the place for the world state headquarters; necessary, for otherwise the people of Europe wouldn’t be magnetised like a rabbit in the headlights of a car. If a Jewish state would be established in say, Argentina, as per Baron Hirsh, in Uganda as per Theodor Herzl or in Madagascar as per Hitler, it would not be able to activate deep levels of Christian consciousness. Now, appearing as a part of prophecy, it has captivated their mind.

<sup>1</sup> Les temps modernes, Paris, December 1993, p. 132, 133

It has captivated the mind of Israelis, too. Their task in the whole setup is admittedly limited. The Jews in their drive to world domination need a base, and the Israelis are to seize and secure this base. For such a job they do not need much imagination, and Zionists are a simple-minded folk. Even average Israeli IQ is 95, below the mid-European 100 and way below the European Jewish 105. The lower IQ is not the result of Sephardi Jews being counted in, as sometimes is claimed, but of a well known fact: clever and successful Jews hardly ever immigrated to Israel. They made their career in the US or Russia, in France or Germany. They make money on Wall Street, fight antisemitism on the pages of *Le Monde* and *The Times*, rule nations and write art reviews. Israelis are the riffraff of World Jewry, sent to conquer the land for the NWO HQ.

Very few Israelis look beyond the next hill they hope to take away from the Palestinians. They are possessed by their desire, though they can't understand or explain why. A good case is Dr Benny Morris. The expert on the Palestinian Tragedy of 1948, he now approves of it, regrets it was not more complete, and wishes to repeat it multiplied and amplified<sup>1</sup>. This is not a Holocaust denial, it is Holocaust approval. For Morris, uprooting of Palestinians and destruction of their culture, land, and uniqueness is not a big deal: they were not killed in biological sense, were they? And the Goy is just a biological machine, an animal, whose environment and way of life may be destroyed if it is needed for a supreme being. And Morris says "I still think of myself as left-wing." If this is the Jewish Left, what is Jewish Right?

As time goes by, recognition of their mission sinks into Israelis' consciousness. The metamorphosis of Nathan Sharansky, a human rights fighter of yesteryear turned into a right-wing Jewish nationalist, proves it. Once a liberal, he recently<sup>1</sup> he called for the retention of the Temple Mount in Jewish hands even at the cost of endless war. Benny Morris, yesterday's friend of Palestinians, today calls for ethnic cleansing and predicts eternal war with nuclear holocaust within twenty years. Jews elsewhere are infatuated with the state of Israel, though they did not care much for it before 1968, for only after this momentous year they began to feel the advance of Yisrael's global plans.

<sup>1</sup> «Survival of the Fittest», interview by Ari Shavit, Haaretz, Friday Magazine, January 9, 2004, [www.haaretz.com/hasen/spages/380986.html](http://www.haaretz.com/hasen/spages/380986.html).

In Israel, the share of people approving of the Third Temple plans steadily grows, and now exceeds 60 per cent. With Iraq occupied, Palestinians locked behind the wall, Iranians cowered and Saudis scared to death, it is just a matter of months until the Golden Dome will be blown up and the Third Temple erected. It is difficult to calculate the consequences; whether they will be blissfully limited to a nuclear Armageddon, or (much worse possibility) our Ecumene shall drift into the Jewish universe.

Well, not exactly: while the Christian nations will die spiritually, no amount of temples will open the non-existent communication line between Jews and God; no grace will flow into this temple from heaven and to people. The Satanic Mocker will laugh at Jews who believed that tanks and bulldozers can put God into their pocket.

In a story by Charles de Coster, the trickster and mocker Tyl Ulenspiegel<sup>2</sup> sold Jews a magic sachet, promising they would be able to divine the future by sucking it. The Jews hoped to find out when their Messiah will come, and sucked hard, just to discover the sachet was full of bullshit. Similar disappointment lays in wait for the temple builders.

<sup>1</sup> Haaretz 16.10.2003

<sup>2</sup> De Coster, *La Légende et les aventures héroïques, joyeuses, et glorieuses d'Ulenspiegel et de Lamme Goedzak au pays de Flandres et ailleurs* (1867; *The Glorious Adventures of Tyl Ulenspiegel*).

But the evil consequences of this enterprise will be very real, for acceptance of Satanic rule will influence the extremely powerful if not omnipotent collective conscience of mankind. The Manhattan Project scientists who were called to create the first nuclear bomb were afraid the chain reaction would destroy the Earth, turning it into a star. Meddling with divine spheres can cause an equally damaging result of turning the world into spiritual desert.

In order to save the world from possible spiritual devastation, the Jewish state must be dismantled. Even if Yasser Arafat were to swear loyalty to Ariel Sharon, it has to be done – not only for the sake of the Palestinians, but for the sake of entire world. It can be done softly, without transfers and bloodshed, by creating a democratic state for all residents of Palestine, native and adoptive Palestinians. It won't be a Jewish state, but Israeli Jews

will eventually be absorbed by Palestinians, as the Jews of old were absorbed by Palestinians during the 2nd to 7th centuries.

After all, Native Palestinians and Israeli Jews are the same people, separated by religion. In a recent study Spanish geneticist Professor Antonio Arnaiz-Villena, of Complutense University in Madrid found Jews and Palestinians share a very similar gene pool and they must be considered closely related, not genetically separate. Rivalry between the two groups is therefore based “in cultural and religious, but not in genetic differences,” stated the authors<sup>1</sup>. Thus, the family of Abraham will be reunited, and the world will slowly recover from the devastation caused by Yisrael.

<sup>1</sup> <http://cgis.jpost.com/cgi-bin/General/printarticle.cgi?article=/Editions/200>

## Curse Or Blessing?

Is there a way to decide objectively who is right, which model of the universe is true, Jewish or Christian, or it is a matter of taste, like a choice of coffee or tea? And should we care about it at all? Oh yes there is, and yes, we should. If what the Jews say is true, and they are the True Israel, their presence should be blessing for the people they dwell amongst; if what the Church teaches is true, and their Yisrael is an impostor, the Rise of the Jews is likely to be a curse for the native people.

This is a point of mutual agreement between Jews and Christians: blessing is the criterion. A popular Jewish spokesman Irwin Graulich, whose article *ObsessiveCompulsive Judaism*<sup>1</sup> was much circulated on the Internet wrote:

“The answer (whether to abide by the Jews or not) is actually quite simple and stems from an important sentence in the New Testament. ‘Those who bless the Jews will be blessed and those who curse the Jews will be cursed.’ Anyone who believes in this statement will take the road of religious American Christian [Zionists]. It is no wonder that America has become the most blessed country in the history of the world. And which nations are the most cursed today? Obviously the Arab and Muslim world, even with all their oil wells!”

<sup>1</sup> [www.jewishindy.com/article.php?sid=2931&mode=thread&order=0](http://www.jewishindy.com/article.php?sid=2931&mode=thread&order=0) and other sites.

There is no such sentence in the New Testament. Synagogue of Satan, yes. The Jews persecuted Jesus, yes. The Jews sought all the more to kill Him, yes. The Jews acted insincerely, yes. But the sentence Irwin Graulich claims to find there is abundantly absent.

Graulich did not invent the blessing and the curse: he confused the New with the Old Testament, where it means something completely different. The actual quote<sup>1</sup> reads “And I will bless them that bless thee (Abraham), and curse him that curseth thee: and in thee shall all families of the earth be blessed.” For a Christian, God is referring to Christ, a direct descendent of Abraham. What could be a higher and better blessing than being a forefather of Christ? Indeed, through Christ, all families of the earth (gentiles) were blessed, and all those who accepted Christ became children of Abraham, in words of St Paul<sup>2</sup>. But those who rejected Christ became cursed by the same curse.

Since Christ had opened the Covenant for all, the Christian Church became the True Israel, and the Jews that rejected Christ do not belong to the True Israel anymore, nor do divine prophecies pertain to them anymore. By applying the pre-Christ promises to after-Christ reality, Graulich tricks his innocent reader.

The opinion of a Graulich would mean very little in this world; but the same line was propagated by The New Scofield Reference Bible, Oxford 1967 and subsequent editions, a vast Jewish-inspired enterprise popular with simple-minded American preachers. This ‘Bible’ is rather a Talmud, a vast set of ‘commentaries’ and ‘footnotes’ upon the Bible text. The result is as far removed from the Old Testament as the Jewish Talmud, another set of ‘commentaries’. For instance, the Talmud comments upon the word ‘man’ as follows: ‘it means a Jew, for a non-Jew is not called ‘man’. The Oxford editors of the Scofield Bible implanted the following footnotes to the Old Testament:

<sup>1</sup> Gen. 12:3 <sup>2</sup> Rom. 4:11

“(3) there is a promise of blessing upon those individuals and Nations who bless Abram’s descendants, and a curse laid upon those who persecute the Jews<sup>1</sup>. It has invariably fared ill with the people who have persecuted the

Jew, well with those who have protected him. The future will still more remarkably prove this principle”<sup>2</sup>.

Let us check whether it fared well with the people who have protected the Jew, in the best place for such a check, in the Jewish state. In the sandy and dusty Negev hills, the vast arid area in the South of the Holy Land, just below the Roman-built Scorpio Pass, on the edge of Arava Valley, half-way from Jerusalem to Eilat and from Gaza to Petra, there is a venerable and venerated millennia-year old jojobe<sup>3</sup> tree. Under its eternally-green spreading and leafy boughs, there was once an abundant spring of water, called En-Hazeva in the Bible, and Ain-Husub in modern Arabic. Its gushing waters attracted caravans of Nabatean traders carrying myrrh and frankincense from Arabia Felix to Mediterranean, Israelites of old dwelt next to it, Edomites built a small temple on the hill above, and the Romans erected a bath house. In modern times, many Bedouin shepherds, children of Abraham, wandered with their flocks to its blessed stream and swore their oaths at the tree in its deep and cool shadow.

<sup>1</sup> (Page 19, 1967 Edition Genesis 12:1-3)

<sup>2</sup> footnote (3) bottom of page19-20 Genesis 12:3 quoted by WHTT

<sup>3</sup> Ziziphus spina-christi

It is the Promised Land’s border, home to the pastoral figure of the shepherd with his lamb on his shoulders. Lean and sturdy in white loose clothes, with a noble weather-bitten face in the white frame of his headdress girdled by black knitted string, a rolled cigarette of home-grown weed in his rough hands, the Arab feels himself in the bare vastness of desert as much at home as you on your High Street. Always relaxed and friendly, he is a pleasure to meet. Many times, wandering in the desert I came across a Bedouin black tent and was enlivened by their *maramiye* tea, forever warming in a big aluminium kettle on the amber coals.

The stars, huge shaggy desert stars above their camp fire were so much more impressive and moving than the flat TV screen we are doomed to stare at. Electricity, this doubtful blessing, has given us the pleasure of reading books at night, but has stolen the stars; it is easier to turn on electric light than to lit a fire, but the Arab has a live warmth of fire in addition to light for the same effort. For settled folk, walls stop the wind, but block the view; but the Arab

has the live view of virgin nature untouched. Roofs protect us from sun and rain, but the Arab has this high heaven to remind him of God.

From afar, all inhabitants of the Middle East are 'Arabs', but here, this name belongs exclusively to the Bedouin. In the beautiful mosaic of Palestine, the Arab shepherds, the Fellah peasants, and the city burghers are as distinct as basic colours; all very good and different. The Fellah has his green fingers; he makes almonds blossom and olive to give fruit; he builds terraces and stone houses. The city people live amidst great churches and mosques of Palestine; the learning and the trade are done by them. The Arabs are different from settled folk, for they are exposed to elements; washed by rain, warmed by sun, purged by wind, they are an integral part of nature. T. E. Lawrence was in love with them, and thought the Jews would protect the Bedouins from the Fellahs and city folk. For this reason he supported the Balfour declaration and the Jewish colonisation of Palestine.

However, with Israel's unilateral declaration of independence in 1948, the Jews drove the Bedouins out of Arava Valley into Jordan, Sinai and Gaza Strip. Only one family remained near the spring of Ain Husub, the family of Ali Abu el Mesk Amrani whose father 'protected the Jew': he helped the Zionist soldiers to find the way south to Eilat in 1949. As a reward, he was allowed to stay on the land of his ancestors near the great old tree and abundant spring. But not for long: in 1960's, the Jewish settlers came to Arava. They wanted to use its warm climate to create profitable agriculture for export to Europe. The soil was poor, so they took over the Jordanian lands across the border. The work was hard, so they brought in Thai workers. Their ideas of agriculture were developed in Europe with its plentiful water, so they drilled deep wells, and sucked out the juice of the land. In 1964 the ancient spring of Ain Husub dried up; in a few years all 26 small springs that once supplied Ali's lambs with water were dry and dead.

After losing his livelihood, Ali decided to build a house and to switch to modern way of life. But he was not allowed to: the authorities that permitted Jewish settlers to build their villas, forbade it to Ali the Goy. He and his family remained living in his torn tents, near the dried-up spring of Ain Husub, near the prosperous villas of the Jewish settlers, near small shantytown called Bangkok for Thai labourers. Here we may forsake post-modern multiculturalism, the anti-hate, no-offence-given approach

proclaiming the equal value of all religions, and answer the question who is right, which model of the universe is better: Jewish or Christian.

Indeed, the Jewish universe is good for the Jews, but it is a curse for others. The Church had it right: their blessing became curse, and whoever blesses them is cursed; as Americans experience now on their own skin. Jewish dominance is not a good sign for the ordinary people, and it has been tried many times.

In Eastern Europe, times of Jewish dominance were the worst experienced by the ordinary people. PostRevolutionary Russia experienced the reign of terror in 1920's, destruction of its churches, the great famine in Ukraine, and the massive uprooting of peasants. They did not mean harm, my Jewish grandfathers, they weren't evil monsters. Like a boy who pulls the goldfish out of the bowl so they will enjoy sunshine, Jews meant well. They wanted to turn Russia into a modern efficient country without churches, without Dostoyevsky 'the antisemite', without its primitive native culture. If the Russians needed a church, they were ready to oblige and supported the Church-like hierarchy of the CPSU with an Inquisition-like ideological police force, the Cheka.

The Jews lost their high positions in the Communist Church by 1934, and the life of ordinary Russians improved greatly. After 1991, the Judeo-Mammonites enforced their paradigm upon Russia, and the life of ordinary Russians was degraded, while the new elites prospered.

In Poland, Czechoslovakia, and Hungary the years of Jewish dominance (1945-1956) were the most harsh and unpleasant. In Germany, Jewish pre-eminence in 1920's coincided with terrible inflation and unemployment for Germans, and the growth of Jewish wealth and influence. The native Gentile is crushed to earth in the Jewish state of Israel. And in the US, as Jewish influence has grown steadily since 1968, the lives of ordinary people has worsened and the social gaps has grown manifold.

A right-wing American *Business Week*, in an article titled "Waking Up From the American Dream", reported that between 1973 and 2000 the average real income of the bottom 90 percent of American taxpayers actually fell by 7 percent. Meanwhile, the income of the top 1 percent rose by 148 percent, the

income of the top 0.1 percent rose by 343 percent and the income of the top 0.01 percent rose 599 percent. Upward mobility shrunk from 25% to 10%, and very few children of the lower class are making their way to even moderate affluence. Paul Krugman writes in the *Nation*<sup>1</sup> that America creates a caste society, where low position of ordinary Americans is entrenched by cuts in education and health, and by shifting the tax burden to workers away from the rich and sophisticated.

This tendency is strong in the Jewish state, where stock market profits, and profits from real estate are not taxed at all in many cases, while the labour is taxed at full capacity. It is not a coincidence: the Jews traditionally despise labour and workers, and the rise of the Jewish church has had severe repercussions for ordinary working people. In the State of Israel, the question 'curse or blessing' is really a no-brainer. The native Gentiles of the Holy Land suffer from destruction of their country; their olive trees are uprooted, their income is a fraction of the Jewish income, while they are locked up behind the great Sharon's Wall.

An Israeli author, Ran HaCohen wrote in Antiwar.com: "It is high time to say it out loud: In the entire course of Jewish history, since the Babylonian exile in the 6th century BC, there has never been an era blessed with less antisemitism than ours. There has never been a better time for Jews to live in than our own." I agree. But is not it the high time to say it out loud: A good time for the Jews is not a good time for the rest of mankind. Since 1968, the Jews have it better and better, while ordinary people have it worse and worse.

Thus we have found an answer to the question: the blessing of the Jews is a curse for others, and therefore the Jews are not the blessed Israel. A Jewish theologian from New York, Saadiya Grama, put it succinctly: "Jewish successes in the world are completely contingent upon the failure of all other peoples. Only when the gentiles face total catastrophe do the Jews experience good fortune."<sup>1</sup> His book was rightly condemned as racist, for he claimed: "The difference between the people of Israel and the nations of the world is an essential one. The Jew by his source and in his very essence is entirely good. The goy, by his source and in his very essence is completely evil. This is not simply a matter of religious distinction, but rather of two completely different species."

<sup>1</sup> [www.thenation.com/doc.mhtml?i=20040105&s=krugman](http://www.thenation.com/doc.mhtml?i=20040105&s=krugman)

Grama said explicitly and bluntly what many other Jews – from Lubavitch Hassids to Matti Golan – think. More importantly, it is a true presentation of the Jewish theological paradigm, cleansed of PR lies and dissimulation. It would be objectively true even if no Jew were to express or even consciously entertain such thoughts. In the same way, America was separated from Europe by the Atlantic even when its existence was not known to the Europeans.

<sup>1</sup> [www.forward.com/issues/2003/03.12.19/news4a.html](http://www.forward.com/issues/2003/03.12.19/news4a.html)

## **Chinese Take-Away**

In 13th century, the French took over the island of Sicily. They settled in the cities, and formed an upper class, separated from the natives. They were more wealthy and powerful than the Sicilians, and the French troops stationed on the island protected them. But on Easter 1282, at the vespers time, the docile people of Palermo rebelled and killed off the French soldiers and settlers. 2000 Frenchmen were slaughtered in the course of what remained in history as Sicilian Vespers. France lost its hold over the kingdom. And ten years later, the Crusader Kingdom of Acre was vanquished by Sultan Halil al-Ashraf, and the Frank colonists were slaughtered, sold into slavery or fled to Cyprus.

This is not an unusual solution to the problem of foreign supremacy. If the ruling foreigners keep to themselves, and do not integrate with the natives, they prepare for themselves the unpleasant fate of the French in Sicily or the Franks in Outremer. But there are less sanguine ways to deal with foreign elites, as we can discover over a dinner.

In better Chinese restaurants, one enjoys a visual pleasure, in addition to a good meal: their waitresses wear a full length skirt with an opening aside slit all the way to their waist, so every step of these delightful creatures flashes a view of their superb legs. It is not a sign of Western decadence: even very traditional Chinese restaurants in China observe this exhilarating custom. They do not want to distract their clients from enjoying a Peking Duck – the slash in the skirt has a different meaning.

It is a memory of conquest of China by the Manchu, a Mongol-related people from China's North East province of Manchuria. In 1644 the Manchu repelled the Russian advances in Amur Valley, and with the help of dissident Chinese, established themselves as the new rulers of China under the name of Ch'ing Dynasty. The Chi'ing dynastic rule of China lasted until 1911, for almost three hundred years. During this time, the Chinese assimilated their seminomadic rulers: the Manchu lost their language, their specific culture, their customs and became Chinese.

But assimilation is a two-way process. The Manchu – both men and women – were intrepid warriors and horse riders; the Manchu ladies of high birth wore long skirts with a waist-deep slash that allowed them to sit astride the horseback. They brought the skirts with them to their new Imperial capital in Beijing, and soon all Chinese aristocratic ladies adopted this fashion though they never rode horseback.

The revolution of 1911 turned China into a republic; the Manchu rule was over and done with, despite a shortlived Japanese attempt to create a new Manchurian state of Manchukuo. The only thing that remained from the centuries of Manchu rule was the court dress with deep slashes for riding; and even that is now relegated to the Chinese restaurant uniform.

This is a way to undo dominance of foreign elites. It is not always possible to expel the invader, sometimes it is easier to assimilate him. The Jewish dominance in the US and in Palestine calls for speedy assimilation of Jews. Some traces of the period of the Jewish ideological rule will remain, but when brought down to the level of Manchu skirts, they won't represent a danger. Indeed, while condemning the Jewish theology and ideology, we want to save Jews from the spell, make them good, bring their energy to the service of the people. The fire of Palestine provides the means for the fusion of the native and the wandering descendents of Children of Israel.

## Part II

# Demons and Angels

## Apocalypse Now

I reading on the supermarket check-out line”), and its oddly prescient story: “Face of Satan Photographed over US Capitol!” There was even a picture that oozed sheer malevolence: a thin, mocking face that peered out of a black swirling cloud, manic eyes ablaze and the mouth twisted in satanic sneer. The *WW News* quotes “one unidentified veteran CIA operative” as saying:

On the green lawns of Hyde Park an old tramp walks about and carries a scruffy cardboard poster, ‘*The End is Nigh*’. He has been doing it for years, if he is still the same tramp I spotted some thirty years ago. But a broken clock will sooner or later show the right time. Could it be that this ominous moment has arrived?

The magic pentagram has been broken and the Tower of Babel had collapsed on 9/11. Jews lord over the Holy land. The dollar is high, but the creativity of Christendom has reached its nadir; its shops are full but its churches are empty; there are many dealers, wheelers and brokers but few artists, poets, saints. Floods and droughts, summer snows and winter heat, poisoned rivers and dried-up lakes remind us that our Mother Earth is very, very ill. The Apocalypse is now; many people have felt vividly in the last years.

Justin Raimondo wrote of a piece in the *Weekly World News*, (“that ludicrously lurid tabloid no one will admit to

<sup>1</sup> [www.weeklyworldnews.com/bizarre/bizarre.cfm?instanceid=10](http://www.weeklyworldnews.com/bizarre/bizarre.cfm?instanceid=10)

The image is a portrait of terror unlike anything we’ve ever seen in this country. Is it something supernatural? Is it some kind of life form? Is it – and hell yes, I’ll ask the question – is it Satan himself?<sup>1</sup>

This feeling, once the sole preserve of highly imaginative and sensitive persons, or of devoted readers of the *WW News*, now splashes across the social checkerboard. In Moscow and New York, Jerusalem and Baghdad, Paris and Berlin, secular and practical people greet each other with the question, “Is it the end of the world?”

“Yes, it is,” replied to this question the important American philosopher, Immanuel Wallerstein, but added a careful caveat in the title of his aptly named book, *The End of the World as We Know It*<sup>1</sup>. He came to the conclusion that a very long period of human history has now reached an unpredictable end. The world as we, or our parents and grandparents, know it is indeed about to end.

Wallerstein thinks ‘the world as we know it’ came into being some 500 years ago in Western Europe and reached its crescendo in the United States of America. It is characterised by a specific aberration of human development, called ‘capitalism’ or ‘the market’. Wallerstein bravely refused to accept the axiom of ‘unavoidable progress’, and stated, it wasn’t a necessary process, but an accidental negative development, an Aberration. Almost all societies contained some elements of capitalism and a market economy, but they were marginal. A healthy society knew how to limit it. Whenever the capitalist elements tried to move from their fringe to the centre, whenever they were successful, they were taken care of by expropriation or riots. Wallerstein compares this mechanism with the body’s immune system. The rise of capitalism in Europe was a freak event, a sudden collapse of the immune system of European social structures. The virus broke out and Europe moved to its great political and military successes.

<sup>1</sup> 1999, University of Minnesota Press

In order to understand the nature of Western success, let us consider a besieged city. While the hungry and weak citizens feel their common destiny, they find support in their brotherhood. But when the idea of individualism, of ‘every man for himself’ makes inroads, some men make a great discovery: it is possible to satisfy hunger if one reverts to cannibalism. If the society is strong, they will be eliminated. But if the feeling of brotherhood and common destiny fails, the cannibals will take over the city. Their behaviour will be considered a successful strategy. It will be emulated, as people usually emulate a recognised success.

Thus, in the community of nations, non-Western nations are force-fed with the idea of individualism and are called to emulate Western success. After a certain limit, this tendency is exceedingly destructive. It ruins nature and society, and now it has brought us to the brink of the abyss. Probably we

would have arrived there long ago, under the Iron Heel of the oligarchy, as Jack London wrote in 1910, but the Russian Revolution of 1917 shook the world and offered an alternative, writes Wallerstein.

The people of Western Europe and North America had the opportunity to form their welfare society in which the middle class was prominent and workers rather content, and the Third World got a respite from punitive actions and colonial conquests. Before 1917, England did not hesitate to shell the Japanese city of Shimonoseki as a revenge for the assassination of a British diplomat. Before 1917, social differences in European society were as big as those in the modern Third World. After the collapse of the socialist system in 1991, this great respite of history is over. We are back at 1914, according to Wallerstein.

Does it mean that the elites defeated in 1917 succeeded in regaining their lost positions? Well, no. The old elites are gone, and a new social and spiritual force came into being. In an essay of mine<sup>1</sup>, I called it “the Mammonites” (the worshippers of Mammon), or Neo-Jews, as this multiethnic group emulates some traditional Jewish trends. The Mammonites fought against the old elite across the checkerboard of the entire world, occasionally forging alliances with the Left. They used the Russian Revolution in order to exterminate and exile the traditional Russian elite. In England and Scandinavia, the old elite lost its power with the advent of social democracy. Germany and Italy had their elite destroyed in WWII. While the old elite were at the helm, the Mammonites promoted a pro-equality agenda of transfer of power and resources from the old elite to ordinary people.

That was a time of great hope. The great force of Mammonite wealth and networking assisted the forces of equality, and not too many people gave a thought to what are the objectives of their powerful allies. As long as the bankers, lawyers and media-owners supported the humanist agenda, humanists ignored their deeper thoughts. It was an error, as meanwhile they took hold of the Discourse and became its Masters.

In order to understand this concept, consider an early movie by Woody Allen, *What's Up, Tiger Lily?* The American director took a Japanese B-movie, cut it a bit and put a new, completely different sound track. The result

was a new movie with a new explanation of events. Like the movie, our world can be interpreted in many ways. Try to watch a good film, say, *L'Année dernière à Marienbad*, without sound or in a language you do not know, and the ambiguities will multiply. Our world is more complicated than the movie of Alain Resnais, and only Discourse helps us to make sense of the plethora of events. In a free discourse differing opinions about the contents of the 'film' are expressed, and a 'viewer' tends to accept a middle ground position. In the directed discourse, the Masters prepare their narrative, and exclude uncomfortable opinions. The 'viewer' is manoeuvred into a 'middle ground within the offered Discourse', where the Masters want him to be.

<sup>1</sup> *On the Move, in Galilee Flowers*

For instance, Henry Kissinger at the helm of US foreign policy devastated Cambodia. The small South East Asian country received a bigger payload of American bombs and mines than Germany in WWII. Survivors of the atrocity ran to the safety of the American-occupied capital city, swelling its population to unsustainable numbers. Then the guerrillas of Pol Pot succeeded in defeating the US troops and regained control over the ruins of Cambodia. They took the only possible course and sent people back to their destroyed villages, turned by Americans into minefields. The Masters of Discourse told their gruesome story omitting Kissinger's carpet bombing while emphasising the casualties of the forced return to normalcy. Now, we know of the killing fields of Cambodia and do not think of American bombs, we 'know' of 'Communist cruelty' and forget about the Mammonite atrocity. Creation of the united machine of the Discourse was made possible by the Masters' control over media and universities, by excluding common people from the discourse.

After the failure of the revolution of 1968, the Mammonites obtained their goals and integrated with the remainder of the old elite. They scrapped the talk of equality and civil rights and adopted a new agenda, the enslavement of man. (In a similar way, the bourgeoisie had utilised the power and anger of the lower classes during the French revolution of 1789. The workers and peasants removed the old aristocratic elite, and then the new bourgeois elite gave them the push and took power by using the military genius of Napoleon.)

After 1968, relentless History began its new turn. The Mammonites do not need democracy or the welfare state anymore. Now they need a Napoleon to entrench their rule. That is why, after 9/11, the forces of oligarchy are erasing the Bill of Rights, democratic freedoms, the UN Charter and international agreements, and creating a new world of a few billionaires, a squeezed middle class, pauperised workers, and a powerful army and police force. They plan to emerge unassailable at the end of the turmoil. But this darkest hour is also a time of hope.

Tomorrow is hidden from our eyes for a good reason. We have now reached the great bifurcation of history, says Wallerstein, a historic crossroads, one of those that happen once in a millennium. By definition, forking is a time of instability. That is the time when even the puny efforts of a lone man can change things. In periods of stability, even huge efforts do not change much. For a few hundred years, people believed in the predestined and unavoidable outcome of history: in the Marxist dream or the Welfare state or in the Second Coming. This time of certainty is over. We can fall into a New Dark Age, into a bleak anti-Utopia, and our children will not forgive us for our passivity. Or we still can pull and push, and hope for the best.

Karl Marx once described human history as a history of class struggle for the ownership of the means of production. Neo-Darwinists view it as group competition, or the Clash of Civilisations. It is more aptly described as a war of ideas. The US bombing of the al-Jazeera TV station in Kabul, coming so soon after their bombing of Serb TV in Belgrade, is an added proof that words are important. Indeed, owners of newspapers, TV, universities and cinema, in short, the Masters of Discourse, emerged as the strongest power of our days. They, and not the oil and steel manufacturers, decide our fates. The most important war of our days is the war for discourse: it should be liberated and returned to the people.

This question is discussed now all over the world. From Japan to California, from Malaysia to France people try various strategies to meet the challenge. More and more often they turn to religion as the defensive weapon. Intuitively they feel the vast potential of brotherhood inherent in religion. There were no cannibals in the besieged City of God, as people united by their communion would eliminate the offender and not succumb to his charms. This approach finds an additional proof in the response of the

enemy, who hates 'fundamentalism', whether Muslim, Russian or Catholic, more than anything. The leading Mammonite force of our planet nominated 'fundamentalists' as their chosen adversaries in their War on Terror, immediately after destruction of the communist Utopia. But the 'secular' forces of the Left and the Right are hesitant to join efforts with unexpected allies. That is why we are called to re-assess the relations of Man and God in our struggle for the free world.

## II

From the times of old, Man knew the most important thing in the world is his relation to the Sublime. There were many kings, but only temples survived the obliterating abyss of ages. Sailing down the Irrawaddy River, along the bleak reaches of Upper Burma, one notices a space fleet landed on the hills at the river bend. It is numerous shrines pointing to the sky. On the far bank of the Nile, the temple of Dendera raises its columns, guarding the precious and fleeting image of Nut, the goddess of Night. Her body flows like a river in the sky; its bend forms a direct angle. Across the water, to the south, two rows of sphinxes lead to the temples of Karnak. The Egyptians built the eternal pyramids to outlast mankind and devastation. They built the temples to remind us: the most important thing in the world is our relation to the Sublime.

On the low, frequently flooded banks of the Nerl River near Suzdal, a small exquisite white stone church stands like a candle. The Church of Intercession on the Nerl was built some eight hundred years ago, and it is still able to take our breath away. Tucked away in the forgotten corner of Massif Central, the Cathedral of Conque is covered by intricate Romanesque figures of saints. The perfect dome of the Jerusalem mosque shines for hundreds of years above the deep valley of Kedron, like a great beacon in the sea of troubles. The Laura of St Sabas nests on the precipice just a few miles below the stream of Kedron. Heavy pillars surround an ancient stupa on the island of Ayutthaya, the old capital of Siam. Wherever you go you will find the most beautiful and important creations of our ancestors – from Nidaros Cathedral at the Polar Circle, to Tiangboche Monastery in the Himalayas, from the black stone of Mecca to St Jago de Compostella, from the megalith might of Stonehenge to the smooth maze of Machupicchu. They remind us of our purpose, of our task, and of our reward.

Purpose? Do we have a purpose at all? Oh yes, people have a purpose on earth. For millennia, they considered their way to God their purpose. Between battles and embraces, they turned to God. Open the Odyssey and Beowulf, Dante and Chaucer, Tolstoy and Goethe, and you will find this thought embedded in every page of the books. Now, this idea is carefully excluded, and a different purpose is proposed, that of the amassing of

wealth. Not a lazy and tolerant hedonism, but a dynamic and devoted greed has become the ruling paradigm. Still, our inbuilt, inherent purpose remained as it ever was, to achieve harmony and union with the Spirit and with Earth. Not as individuals only, but as mankind, we desire to fulfil our purpose.

Nature, or God, or Evolution usually provides a reward for our proper behaviour. Though mating is necessary to produce offspring, it is also a very rewarding experience. Religion, being 'a right thing', also bears a reward.

Reward? If we would believe Friedrich Engels, an important revolutionary thinker, religion is but our fear of the unknown forces of nature. A primeval man could not understand the reason for thunder and he invented a god of thunder, wrote Engels. His ideas of god were but a mirror of his society, and the One God is but a celestial twin of the One King. There is no reward but fear, and the sooner we remove the source of fear, the sooner we shall move to a just society. Sounds reasonable. However, if we accept Engels' views on God, we may accept Marcus Aurelius' views on Love, as well. Love, said this Roman emperor and philosopher, is but friction of mucous membranes. This is but the view of an impotent, we would say. This assessment is equally true regarding Engels. A man unable to experience the turmoil of physical passion or the ecstasy of spiritual unity is severely retarded and should be pitied.

Religion is a way to achieve union with the Divine. This union is the most rewarding experience man knows. It has many names: ecstasy or grace, elation or trance, satori or nirvana, and many levels, from the elevation of prayer to the thrill of communion to total immersion in Divinity. It is as well known and much-described a feeling as that of sexual satisfaction, and akin to it. What could be better than sex with a fifteen-year-old blonde, asked Woody Allen, and replied, "Sex with two fifteen-year-old blondes." However, compared to grace this dream of Allen's is as exciting as filling in an annual tax return. Heavy drugs or hallucinogenic acid can't beat it: nothing can.

A modern Russian writer Victor Pelevin renders a campfire chat of three men eating hallucinogenic mushrooms. "The drugs do not alter reality, but open some locked rooms in our mind," says one. The second man asks: "Is there a way to open the rooms without drugs?" and their instructor answers:

“This way exists, and that is what they do in churches and monasteries.” “Over there,” he continues, “they achieve a perennial ‘high’.” “Why then we do not know of it?” demands a mushroom eater, and the instructor explains: “This knowledge would demolish The Market. People would not bother to consume, to work hard, to steal, as they would concentrate their efforts on obtaining grace, and then you would not make your handsome profits.”

Until recently, this ‘secret’ was universally known. Though the Great High was probably obtainable just by a happy few, even an ordinary Sunday worship could supply enough joy to last for a week for a regular person. A man could hope to rise to higher joys and to receive grace. It was incompatible with the Market, and indeed, the Market had but a modest place in the life of society. The society of men was united around the church, temple or mosque; it was the first and most important building to erect in a new settlement, because the spiritual needs of man are of no less importance than his material needs.

### III

We are conditioned to accept materialistic reasoning and reject explanations that defer to forces on a different plane. This is an important part of the Aberration that made people reject the spiritual component of the world. Until the Aberration the very idea of a totally materialistic world, explainable by sheer materialistic laws, would have been an oddity. Man's vision of the world varied with time and place, but it never was so purely materialistic, and for a good reason. It is almost impossible to describe the world in purely materialistic terms. Our world in general evades such description.

The ancient thinkers saw the world as a spiritual-material, multi-layered continuum where forces of Good and Evil, Virtues and Sins, Nations and Ideas have their own semi-independent existence. These forces were described as gods or angels or demons. The New Testament speaks of the Prince of the World and other forces that confront Man. St Paul was aware of troubles to come, as 'our struggle is not against flesh and blood, but against the powers of this dark world and against the spiritual forces of evil in the heavenly realms'<sup>1</sup>.

Their vision was better adapted to reality. It is easier to explain calamities and salvation, catastrophes and prosperity by the interaction of Higher forces, than in terms of purely material factors or God's changes of mood. It is easier to explain why the Trojan War lasted ten long years in terms of the struggle of pro-Trojan Gods with pro-Greek ones, than by Helene's beauty or trade interests. The Cold War can be seen as the struggle of the Russian Communal Spirit with the American Mammon. The forthcoming WWII against the peoples of the Third World can be spoken of by a religious mind as 'Armageddon'.

The connection between the religious and materialistic can be understood by probing the interrelations of God and Man. Man's search of God was frequently compared to earthly love. This imagery appears in the allegoric poem *Yusuf vaZulaikha* by the Sufi sheikh of the Naqshbandii order, Jami. Mawlana Nur al-Din 'Abd al-Rahman Jami wrote the poem in AD 1483 at the age of seventy. Joseph, endowed with heavenly beauty, represents God, while Zuleika symbolizes the soul of the mystic. With this in mind, the love

story is in fact one of Man's search for love of God, writes Alice Shamir in her treatise on illuminations of Joseph story.

<sup>1</sup> Ephesians 6:12

But it is not only that Man strives to reach God; God strives to reach Man, as well. In the besieged Palestinian city of Nablous, sitting on the thick carpets of the Green Mosque, I heard the words of the preacher.

You love Aisha from Ramallah, and she loves you, says the preacher. You want to be with her, and she wants to be with you. But you can not reach Ramallah, as the checkpoint Kalandia divides between you. Often you go to Kalandia, but the Israeli soldiers never let you through. Often Aisha comes to the checkpoint, but she can't get through, either. You send messages, make phone calls, wave hands from a distance. It's the same between God and Soul, and Shaitan is manning the Kalandia checkpoint.

These attempts of God to reach Man are presented in the Bible, first, as God's union with Israel, and, after its failure, in the feat of God's Incarnation. The Transcendent God performs the supreme miracle and incarnates in the Immanent body of Man. Still, even this effort and sacrifice were practically undone by His opponent.

Serge Averintsev, the prominent modern Russian thinker, reminds us of the paradox of Biblical faith and asks: "How could the omnipresent, transcendental and spiritual God bless by His Presence a specific place, be it the Holy of the Holies, or Mary's womb, the body of Jesus the Man or the bread and wine of the Eucharist?" He points out that it is one of the tenets of faith, "I will dwell among the Israelites"<sup>1</sup>, said the God of the Old Testament, and the same verb is used again in the Gospels: "the Word became Flesh and has dwelt among us."<sup>2</sup> It is surely a miracle, or rather, the miracle of human existence. Our dreams of being discovered by the incredibly intelligent and benevolent extra-terrestrials are materialistic interpretations of our genetic memory: of Man's contact with the Sublime.

<sup>1</sup> Ex 29:45 <sup>2</sup> Jn 1:14

Averintsev reveals a God-inspired thought: “The Prince of the World<sup>1</sup>, that is, the force hostile to God’s Presence, attempts to separate the Transcendent from the Immanent, to close the doors of Creation in the face of the Creator, and in this way, to cleanse Nature from all that is Super-natural. He is supported by an unwilling ally: the zealot rationalist theologian who strives to remove all traces of popular beliefs or esoteric plurality and to reach pure transcendentalism.”<sup>2</sup> It is a deep thought: Satan supports (or generates) ideas that exclude God’s Grace from our life. His mega-task is to profane the world, while God’s mega-task is to fill the world with holiness. In Satan’s world, love is a commodity; in God’s world, sex is a manifestation of Cosmic Love. The Prince of the World wants Man to forget about spiritual life; God wants Man to rise up to Him.

God is not indifferent to our fate; He performed an incredible deed and was incarnated as a Man, suffered, died and came back to life for us. His great protagonist, familiar to us from the Book of Job, is not giving up, either. They still play with new ideas on the big checkerboard. Satan can pervert every idea of God; God can turn every idea of Satan into a wonderful thing. For example, love for the land of Christ caused murderous Crusades, but materialist Communism brought great uplifting of hearts. The present players are not acting directly, so it is our human task to make the right moves, and thereby help God to win the game. Conceited warriors of yore used to say “God is with us.” Humble thinkers of the present, we should say, “We are with God.”

In order to understand the events and the outcome, we have to take a daring step, one that we were taught not to take, ever. For 500 years material research and the spiritual quest were separated, and we were indoctrinated into keeping them separate. This proposed treatment of reality is not the dualistic Manichean approach now peddled by the proponents of the Apocalyptic WWII. There are more shades of grey than a simple Black and White picture. Let us try and integrate these two lines, of the Immanent and the Transcendent, and achieve a whole picture of the world.

<sup>1</sup> Jn 12:31, 14:30, 16:11

<sup>2</sup> Serge Averintsev, *Sophia-Logos*, Kiev 2001

We shall discover to our amazement that the two lines run parallel, as two different languages describing one reality. For instance, modernity re-discovered the love of nature and named it with the long word 'environmentalism' or the colour-code 'green'. It can be called 'love to Our Lady' by a Christian society. Indeed, Dostoyevsky identified Our Mother Earth with the Mother of God. Destruction of nature can be connected with the rejection of the Virgin. Averintsev's "all traces of popular beliefs or esoteric plurality" points to the local spirits still worshipped by the less materialistic part of mankind.

The New World Order is, in religious terms, the beginning of the Kingdom of the Antichrist, based on the removal of all spiritual elements from our life. In practical terms, it is an ambitious attempt at the total enslavement of Man.

## IV

It is not as easy as it seems. A man is connected to this world by four ties: he has roots in his native soil; he belongs to his family, his territorial community, and to God. As long as the ties survive, a man can not be enslaved. These four pivotal points represent the ancient figure of the Cross as it was depicted by the ancestors of modern Palestinians on rocks and walls. Long before it served as a tool of execution, the Cross was a great mystic sign of old, hidden from laymen. It was known to Moses, who put a sign of the cross on the forehead of his people while the angel of death roamed outside. The cross is found in the oldest levels of Palestinian and Egyptian archaeological digs.

In the Chalcolithic Age, over five thousand years before Christ, ancient Palestinians, cave dwellers of Tel Abu Matar near Beersheba laid down the sign of the Cross with small pebbles; each one of them also carried a sign of the Cross. “The cruciform mark was intended as a sign to avert evil and give protection”, wrote the noted archaeologist Jack Finnegan<sup>1</sup>. In the days of the Bible, it was called ‘tau’, while Greeks named it ‘chi’. King David made a sign of the Cross (tau) while in danger.<sup>2</sup> The prophet Ezekiel<sup>3</sup> promised salvation to good people who lament over injustices committed (by Sharon and Olmert?) in Jerusalem. These good men will have their forehead marked with the saving sign of the Cross (this is still done nowadays by Egyptian and Ethiopian Christians).

The Essenes of the Damascus Covenant quoted these lines of Ezekiel, as they apparently knew of this “sign of protection, deliverance and salvation.”<sup>4</sup> Thus it was understood by the Church Fathers, Origen and Tertullian, who were able to ask their Palestinian contemporaries. Priests of the Jerusalem Temple were anointed by the drawing of the Cross on their foreheads in pure olive oil,<sup>5</sup> as if the name of Christ (X) were written on them. The choice of the Cross for the execution of Christ was, therefore, meaningful: his enemies wanted to disprove and undermine the idea of salvation. But the followers of Christ accepted the challenge and made this secret sign public. They drew it on their foreheads: ‘It is a tradition from the Apostles’, said the Christian Palestinians of Jewish origin to Basil of Caesarea in AD 375. Gnostics preserved these ideas in their texts.

<sup>1</sup> The Archaeology of New Testament, Princeton University Press, 1992

<sup>2</sup> I Samuel, 21:14. reference in Biblical Archaeology Review 1980

<sup>3</sup> 9, 4:6

<sup>4</sup> Finnegan p 334

<sup>5</sup> Talmud, Horayot 12a

The spiritual meaning of the Cross, as we said, was a sign of the four ties of a man. A man is tied to the earth, to his family, his folk and to God. As long as a man retains but one of these ties he will never be totally subordinated, totally corrupted, or totally enslaved. Still, he needs all four, and in the right balance. If he cares about his family but forgets his community; if he loves God, but neglects the soil, and vice versa, he is doomed in the long run.

The new proponents of the ancient subjugation-paradigm wish to do Satan's work and remove the Divine Presence from our world. For this reason, they fight Faith, they destroy Nature, they profane Love and they uproot Man by breaking his territorial, social and familial ties. They do it everywhere, from Vermont to Afghanistan. However, Palestine is the pilot project for the New World Order, as Spain in 1936 was the pilot project of rising fascism.

The Holy Land is essential for a reason, as its native people are deeply rooted in its soil and daily witness God. The holiness of the land is not a historical coincidence, but a feature of its unique landscape and people. On this hill, by this spring, under that old tree, the Palestinian heroes Abraham, David and Jesus united with God. The villages of the Palestinian Highlands are the anchors of mankind, and without them we shall be thrown onto the reefs.

Men fight uprooting, but their measures are often ill-conceived and erroneous. Modern nationalism is a failed mechanical defence against uprooting. When the real thing – love of one's community and soil – is gone, it is supplanted by a fiction of a nation. German nationalism offers us a case study.

While German society still retained its roots, the Germans loved their towns and villages, their small kingdoms and duchies. They listened to Beethoven and Bach, ate their *wurst mit sauerkraut*, and they were happily parochial and content. When the fabric of the society was damaged, the Germans chose the phantom of German patriotism as their healing balsam. The Viennese painter Adolf Hitler was an uprooted immigrant in Germany, a man who had severed his ties with his soil and his community, with his family and his Church. Even worse, he was not aware of his loss. His love of Germany and of the German people excluded the landscape and the soil of Germany from his consideration. That is why he dreamt of the conquest of Eastern Europe and Russia in order to create in these lands a new Aryan Master Race Empire, as Anglo-Saxons had created the United States on the lands of the Native Americans. He did not understand that Germans removed from German soil would lose the qualities he admired. Expansion to the regions outside of the natural landscape of the people is a deadly trick.

His nationalistic ideas were borrowed from the vast arsenal of Jewish thought. The Jews worship Jews; this sinful egocentrism was copied by German and other Nationalists. The idea of racial superiority, of Master Race and *Untermench* can be found in many fervent Jewish religious teachings. Genocide is permitted, nay, ordered by the Old Testament, and the commandment 'Exterminate the nation of Amalek' still is listed as No. 604 of the 613 commandments of Orthodox Judaism. Recently the orthodox Bar Ilan University Rabbi published a concise treatise called *The Commandment of Genocide in Torah*, elucidating and elevating the concept of genocide to the level of a positive commandment for believers. (We shall not enter now into the separate question of praxis, the practical applications of theories).

The deep similarity of Jewish and German Nazi approaches was noticed in 1942 by the eminent Russian theologian, Fr Serge Bulgakov. This friend of Jews regretted that “the children of Israel were persecuted in Europe after yesterday’s triumph”, but remarked that “Jewish self-consciousness is idolisation of its own nationhood. It degrades into Jewish racism, while German racism is but an envious parody of it.”<sup>1</sup>

As many copy-cats, Hitler failed to observe the difference.<sup>2</sup> The Jews are a non-territorial group, while Germans were formed and based on their territory. Territorial people do not have to expand beyond their natural limits; moreover, they can not exist outside of them. A proof of this was provided by descendents of Germans in Pennsylvania and elsewhere in the US: they lost their ethnicity and became Americans.

One can understand his error. Hitler was horrified by Jewish success, by ‘the rise of the Jew’, and decided to emulate the Jewish strategy. His boycott of Jewish shops and enterprises was an emulation of the boycott of Gentile enterprises and the lockout of Gentile employees by the Zionist Jews in contemporary Palestine. His idea of mass expulsion of the Jews copied the concept of the transfer of Palestinians, as envisaged by Zionists since Theodor Herzl in 1896 and executed in 1948.

An American psychologist, Kevin McDonald, described the Nazi doctrine as ‘a mirror image of Judaic strategy’ and therefore the greatest threat to Jews. He predicted that in the future, Gentile Europeans and Americans worried by ‘the rise of the Jew’ “will emulate aspects of Judaism by adopting group-serving, collectivist ideologies and social organisations.”<sup>3</sup> McDonald was right in stating that “it will constitute a profound impact of Judaism as a group evolutionary strategy on the development of Western nations.” His conclusion is deeply pessimistic: the Judaic strategy is doomed to win, whether carried out by the Jews, or by the host nations.

<sup>1</sup> S Bulgakov, *Persecutions of Israel*, 1942

<sup>2</sup> see an amusing if indecent poem of the Afghan poet Rumi, *Gourd Crafting*, on failure of a copy-cat to observe the details of the action, and of its sad consequences.

<sup>3</sup> Kevin McDonald, *the Culture of Critique*, Praeger, 1998, page 330

For a white supremacist, this conclusion calls for the speedy action of applying the Judaic strategy in the interests of the host nation. For a Jewish supremacist, the Judaic strategy should be applied by Jews only. But for us, nonracists, the Judaic strategy is bad *per se*, whether applied by Germans, Jews or WASPs. There is a possibility of providing a totally different, non-Judaic response. While a copy-cat strategy is self-defeating, there are other strategies, based on non-Judaic concepts of territory and local content.

Nationalism is the difference between real and perceived national content. A fully rooted Englishman has no need for English nationalism, as he breathes England. He is a vessel full of local content, in which there is no place for 'Englishness'. When an Englishman feels he has lost a part of his ties, he tries to make it up by love of the English idea. Nationalism rises on the ruins of local ties. When the ties of a man with Tuscany, Kent or Burgundy weaken, he needs the substitute of Italy, England, or France. Eventually nationalism turns into chauvinism and forgets its real local content altogether.

American super-patriots, the Neo-Cons, are totally devoid of American national content. Their jingoist flagwaving comes instead of love for the real America and of Americans. They support unlimited immigration into the US, as they do not care for their fellow-Americans. They do not care for the rest of mankind either, as they would bomb Iraq, the homeland of Abraham, for the sake of Israel. People justly repelled by the Cyclopean aggressiveness of this sect are being manoeuvred into an anti-nationalist, universal and cosmopolitan agenda. Could it be that we are doomed to make our choice between facelessness and jingoism?

There is a real alternative to both diseases, to the Scylla of nationalism and to the Charybdis of the ubiquitous rootlessness, and that is love for a specific region and village. Faulkner's love for Yoknapatawpha and Barth's for Maryland, Joyce's obsession with Dublin, Rolland's passion for Burgundy, and the Florence-centred world of Dante and Botticelli gave us the key to universal human nature: local content verily exists, as opposed to abstract generalities.

Zionist leaders with their cheap sophistry used to claim that "there is no Palestinian People". As does every sophist, they spoke some truth, but not

the whole truth. The Palestinians' local content was so rich that they had no need for the uprooted man's nationalism. Palestinians are the people of their villages; for them, their Jifna and Taiba, Nasra and Biram are irreplaceable. We get an inkling of this concept by recalling the plaque on the cross: 'Jesus of Nazareth'.

And that is one of the many things we can learn from Palestinians. Love for our territorial communities, villages and towns, and their people instead of a glorious idea of the nation and the state. In an American context it means giving priority to the rights of states over federal power, priority for county over state authorities, support for the village vs. the County. We can learn some good ideas from the Swiss: a person can not immigrate into Switzerland unless he is accepted by one of its territorial communities. This is fair: if some rich neo-liberals support immigration, let them take the immigrants into their neighbourhoods as their neighbours. I guess this would stop immigration almost completely.

Local content actually exists, as opposed to the abstraction of 'the nation'. It also provides a secure protection against the alienating and unifying plague of Globalisation. I agree with the critics of nationalism and the nation state: nationalism failed profoundly everywhere, from Italy to Japan, from Serbia to Israel. In a way, it was the 19th century Gentile imitation of Jewish self-adulation. It had shed rivers of blood, created mafia-like structures, oppressed liberties and caused strife. But what is the alternative? Is it the Mammonite universal super-state rising nowadays on the basis of the Pax Americana? Is it emulation of Jewish strategy by uprooted national groups in a multicultural society? No, it lies in the unique character of our villages and cities.

Power should be devolved downwards, to the level of the local community. On this level, there is no room for bureaucracy and manipulative 'democracy'. This will save ordinary people from the dictatorship of clever experts and rich moguls<sup>1</sup>. We should learn from our Palestinian brothers to love our villages and cities, and to make them as unique as Jifna and Florence. One can not be a true patriot of one's land unless one loves one's town. Not in vain did Ulysses long for his own Ithaca, rather than for Greece.

## VI

Many good men object to Zionism and compare it with colonial settler movements or with German National Socialism. Certainly, its praxis despoiled the lovely land of Palestine and acted as a great concentrating tool in the hands of the supremacist Jewish leadership in America and elsewhere. However, Zionism had its reason, alas, unmentionable in the age of Political Correctness. Let us dare and state it. Zionism and anti-Semitism have not only supported and nourished each other, as anti-Zionists are wont to say. Early Zionists thought that some peculiar Jewish qualities are bad and should be eliminated, preferably by removing Jews into the harsh environment of Palestine, or Uganda. Zionists called the traditional Jewish mindset, ‘*Galutiyut*’ (Diaspora features), but it was basically identical to Jewish-ness, as seen by anti-Semites.

Recently, the witty American Jewish anti-Zionist Lenni Brenner commented on Chaim Weizmann’s letter of 1914. <sup>1</sup> This idea was promoted by Bakunin, an arch-enemy of bureaucracy, and beautifully expressed in the best Lenin’s book, the *State and Revolution* (1916).

Weizmann, the leading Zionist and first president of Israel, had an important talk with Lord Balfour (of the Balfour declaration) and Balfour confided that ‘he shared many anti-Semitic ideas. <Weizmann> pointed out to him that Zionists too are in agreement with the cultural antiSemites’. Brenner triumphantly concluded, ‘translated into blunt English, Balfour thanked Weizmann for confirming his anti-Semitism’.

This might sound odd to young readers used to sycophantic Jewish writing, but the first Zionists were very strict with the Jews they knew. For them, a plethora of Jewish lawyers, porn dealers, currency traders, lobby activists, bankers, media lords, real estate moguls, and liberal journalists was “an undesirable, demoralizing phenomenon”, in the words of Weizmann, or the “scum of the earth”, in the harsh words of David Ben Gurion. Zionism accepted the main premise of anti-Semitism, and offered a remedy, a Mao-style ‘re-education’ in an isolated, remote countryside.

However, History decided otherwise. *Galutiyut*, the (Diaspora) Jewish-ness turned out to be a winning strategy in the Mammon-worshipping West. The said lawyers and media lords captivated America's mind and became the model for many Americans, Jewish and Gentile. Israeli Zionism lost its spirit, having degenerated into military dictatorship, and only survives today thanks to subsidies from captive America. Still, it does not mean that the 'anti-Semitic' diatribes of the early Zionists were all wrong, as worldly success is not the only measure of things.

There was one feature of the (Diaspora) Jewish mindset that was particularly strange and unique. When good Russian Jewish kids of the fin-de-siècle left the sheltered life of Jewish townships and entered the Gentile world, they became aware of a tragic element of Jewish existence: its almost total divorce from Nature. Jews were not interested in Nature at all; they did not describe it in verse or prose, they did not paint it, they did not connect to it; they did not care for the landscape outside their *shtetl*. Young men and women felt it had to be changed. Some of them moved to Argentina, where Baron Hirsch tried to attach Jews to land. Others established colonies in the Crimea, or in Palestine.

They planned to get rid of their Jewishness. They did not mind the name (well, some did, and demanded to be called Israelis or Hebrews, or Canaanites), they minded the qualities of 'the Jew' and wanted to be rid of them, and reunited with Nature. Not being strict Zionists, we would say that some people of Jewish origin succeeded in getting rid of this feature without going to Palestine. (Probably they should be described as 'descendants of Jews' rather than as 'Jews'). The majority of Israeli Jews failed to attach themselves to the land in Palestine, as it hardly could be done without fusion with the local inhabitants.

The reason for the Jewish divorce from Nature was explained in different terms, but to the same effect by an important Russian historiographer, the 'Russian Toynbee' Lev Gumilev. He considered 'ethnos' to be the quality of a group connected to its landscape. Ethnos can't exist outside of its ecological niche. Gumilev defined Jews (or unreconstructed Diaspora Jews, a Zionist would say), as people of an anthropogenic (man-made) landscape. That is why it is so easy for a Jew to change his place of living: he disregards Nature, while modern cities are basically all the same. That is

why a Jew has an advantage in competition: while a part of, say, the English mind refers to skills needed in the natural environment of the British Isles, the Jewish mind is wonderfully concentrated on advancement in a man-made environment.

Gumilev replaces the traditional dichotomy of Jews vs. Gentiles by another one, people of man-made landscape vs. people of Natural landscapes. This does not coincide with a city/village division, as a city dweller can be an integral part of its landscape. People live in the beautiful old cities, Florence and Oxford, Jerusalem and Mecca, Suzdal and Leon. These cities grew like flowers in their setting, they created art, built cathedrals and mosques; they were unique and local and universal at the same time. There is a place for great cities of the world, – Paris, London, New York, Bombay, Shanghai – they are the meeting places of civilisations. However, modern man-made cities, Milton Keynes, Luton, St Denis, the suburban spread of New Jersey, our Holon and Afula are faceless, similar to each other and devoid of culture.

An ethnos is successful in its own ecological niche, and unsuccessful in a foreign one. In order to win in the competition with other ethnic groups, an ethnos tries to adapt itself to its environment or to adapt its environment to its needs. We observe a similar process while catching a big fish: the fish tries to pull the fisherman into its own environment, water, as it rightly presumes it can win there. The fisherman tries to pull the fish into his own environment, dry land, as he is certain he can win there.

That is why (Diaspora) Jews are wont to exclude foreign (for them) natural landscapes and supplant them by man-made ones, where they know how to apply their strategy. It is as instinctive a move as the attempt of a fish to pull the fisherman into the sea. An example of such strategy is provided by the Canadian Jewish dynasty of Reichmann.

This pious Orthodox Jewish family was active in real estate in Canada, England and elsewhere. They immigrated to Canada from Austria in Hitler's days, and in the 1980s their wealth was assessed at \$40 billion. The Reichmanns invented the shopping mall, the urban design that changed the lives of people all over the globe. Malls undermined socially integrated inner cities, killed small traditional shops, devastated artisans and supported brand

names, big companies, car ownership, suburban living and social disintegration. Malls eliminated the advantage of a local product or producer over an imported or centrally produced one, for in the mall there is no traditional shop or traditional shopper, no loyalty or age-old craftsmanship.

The malls made the Reichmanns fabulously rich, and as Canadians used to say, there are the rich, the super-rich and the Reichmanns. They supported various Jewish charities and Israeli projects, and spent much money on Russian ('Russian Jews') immigration to Israel. But they caused more harm than good to the nascent Israeli society. Their malls devastated Tel Aviv and West Jerusalem as relatively affluent shoppers switched to malls, while local shops, and after them local cafes, the local social meeting points, lost their clients. Israeli society, once rather cohesive, disintegrated into an amalgam of various groups. The children of immigrants, with their tentative and dubious connection with the local landscape, stopped playing on the slopes of the Judean Hills, and spent their free time wandering the malls, getting used to man-made environment and to shopping as entertainment. Mall kids can easily move from a mall in Jerusalem to a mall in Toronto, with the same brand names, built by the same Reichmanns. Thus the (Diaspora) Jewish trend succeeded in undermining the Zionist utopia, as well as the social life and traditions of many countries around the globe.

## VII

The Mall did not appear the empty space. Shoppers for the future malls grew up in mass-produced, rectangular, standard housing blocks built after WWI. Inspired by Gropius, Le Corbusier, and Niemeyer, they are basically the same all over the world, including my native Novosibirsk. These housing blocks brought us into a man-made environment, divorced from local content, national traditions and natural surroundings. Faceless cities rebuilt after the great destruction of the World Wars are particularly depressing, but even cities untouched by war madness were often ruined by the modernist trend.

The Swedes invited Oscar Niemeyer, a Brazilian-born son of immigrants, a disciple of Lucio Costa and Gregory Warszawchik, to contribute to the beauty of Stockholm. He proposed demolishing the medieval core of Gamla Stan, the Old City, and replace it with an accurate row of rectangular blocks. This project was scrapped, but as a compromise, the nice 19th century central area of Hotorget was erased and transformed into identical blocks. The same blocks were erected on the site of the beautiful 18th century Arbat area of Moscow. A friend of the Soviet Union, Niemeyer influenced the programme of mass production accommodation building in post-Stalin Russia that turned many Russians into man-made-landscape men.

Once I took a Russian TV director, a pretty Russian girl from Moscow, for a walk in the En Jedi canyon, one of the most charming and delightful spots in Palestine with its springs and wild goats, lush greenery and small pools. “Couldn’t you have made a replica of this canyon in an Eilat hotel spa?”, she complained after the walk. She was serious: this city dweller has no need of nature with its beauty. She was not alone. While showing the gorgeous Arab mansions of Jerusalem to Russian tourists, I heard a sceptic remark, “Well, probably one can live there, if there is no choice.” But the standard housing blocks on the outskirts of Jerusalem brought out their enthusiastic acclaim.

Rural Russia was transformed as well by the introduction of the standard housing, by collectivisation and by the mass shift of population to the cities. Eventually, Russia became a land of two paradigms, of man-made and of natural landscapes. The division was felt in the arts, literature, politics,

preferred economics and the social structure. The dominance of the man-made was almost total, as the postStalin Communist leaders were increasingly Western in their desires. The dissident opposition supported manmade policies even more thoroughly. Natural- landscape writers and artists were marginalised.

The consequences of this advent of the man-made paradigm were grievous for Russia. Its nature was destroyed, its rivers were poisoned by industrial waste, its villages erased as economically unviable. The events of 1991 completed the transfer of power and influence into man-made hands, which was signalled by the meteoric rise of Jewish oligarchs, a few super-rich bankers and the industry moguls.

A similar process took place elsewhere as well, and the man-made paradigm became the dominant paradigm of the world. Now, I do not think that Niemeyer, the Reichmanns and other creators of the man-made environment were consciously labouring for the sake of (Diaspora) Jewish world domination, as conspiracy fans would have us believe. Some of them acted subconsciously by creating an environment they can prosper in, i.e. a man-made environment. Others could not even understand that a man-made environment is deadly for Natural Man and explained the people's resistance by their prejudice. Strong-willed and stubborn, they thought that they knew better what is good for the people. Probably they did not even understand that it was good only for them.

Instinctively, as the fish pulls the fisherman into the deep, the Jewish media owners formed public opinion for the man-made; Jewish financiers provided funds for manmade projects; Jewish real-estate developers built and promoted housing estates, because they sympathised with the man-made world and felt that they would prosper in this new world. I think these actions were instinctive rather than conscious for they took place in the Jewish colony in Palestine as well. There is no doubt these people had deep sympathy for Israel, and Niemeyer lived for a while in our country, but their activities in Israel were as destructive as they were elsewhere.

One can compare this process with a similar development that took place earlier, when the British immigrants colonised North America. They had to compete with local inhabitants, the Native Americans, who lived in a perfect symbiosis with Nature. In order to survive, the colonists had a choice: to

change themselves or to transform their environment. The Pathfinder of Fennimore Cooper was a man who adapted to nature and to the ways of Native Americans. If Native Americans had been strong enough to block or limit immigration from Europe, if the English colonists would had shared the French excitement with the Savage, there would have been a possibility of adjustment.

However, the English settlers, fervent Protestants, devotees of the Old Testament, were inspired by the idea of their Chosen-ness, of being a New Israel repeating the conquest of Joshua. Local people were, correspondingly, 'Canaanites' who should be 'dispossessed' (Joshua 33:53 and 'utterly destroyed' (21:3). The paradigm of the Old Testament (overturned by the New Testament and the Koran) is the paradigm of total war, annihilation, dispossession and domination. By reverting to the Old Testament, the colonists declared war on less-Chosen. That is why they not only killed and dispossessed the Native Americans whenever they had a chance, but they also destroyed the environment: killed bison, poisoned wells, ruined the prairie. Destruction of the environment is the natural mode of takeover by a foreign group.

By destroying Nature, they did Satan's work, for Satan wins (God save us!) when all traces of Divine Presence are eliminated from our world. Nature is a source of divine inspiration, and He Who dwelt in the tents of the Israelites and in Mary's womb, also dwells in a spring below a mountain shrine in the Highlands. That is why Satan tries to destroy Nature, and to destroy Man's capacity to communicate with Nature, by the hands of those who have perfectly mundane reasons for doing it.

## VIII

The reasons for landscape destruction are frequently presented as purely financial. Whenever a beautiful spring dries up, a river swells with industrial waste, a forest is cut down or a hill is desiccated, we are supposed to blame human greed. However, one witnesses this process in the absence of profit-motif, as well. In my native Siberia, many villages were destroyed and whole landscapes ruined by creation of man-made lakes and hydraulic power systems. In Soviet Siberia, there was no profit motif, and vast supplies of electric power were not needed<sup>1</sup>. One can offer thousands of examples, where destruction of nature goes on without real profit being sought or

taken. One of the most inspired writers on the Web, Diane Harvey, asked in despair:

“The purposeful relationship between the ruling minds of Earth and the agonizing death of the natural world is mystifying. What could motivate the present owner-operators of this globe to allow planetary life-support systems to degrade into a state of toxic shock? The death-throes of nature intensify, yet the fatally destructive human operations continue unabated, as if this state of affairs had nothing to do with human life. We must ask ourselves if those powerful men at the helm of this sinking ship, responsible for the poisoning of an entire planet, have genuinely lost their minds. We wonder if such ardent devotees of greed have finally been overwhelmed and driven mad altogether by this master-vice. Are we being carried along in a slipstream of reasonless chaos, toward the abyss?”<sup>2</sup>

<sup>1</sup> Eventually it was utilized for aluminium production, and after 1991, it was privatised and now belongs to a citizen of Israel.

<sup>2</sup> Global Totalitarianism And The Death Of Nature, Diane Harvey, [www.rense.com](http://www.rense.com)

Diane Harvey, like Immanuel Wallerstein, makes a heroic effort to see reason in the apparently unreasonable behaviour, and she almost succeeds by stretching the concept of greed. She concludes:

The global corporate power structures... have engineered the destruction of nature as the greatest business opportunity of all times. They have in mind to force mankind into total dependency on their replacements, and to control us absolutely through these very substitutes for natural existence they plan to sell us. I propose that the forces of corporate totalitarianism are deliberately destroying this entire world in order to sell their simulated version of it back to us at a profit’.

Her diagnosis is bleak, but it is not bleak enough. Who promised Ms Harvey she will be sold the replacements, air and water, in the dark tomorrow of our nightmares? After all, greed and profit, even capitalised, presuppose a lasting mode of operation. They call for an effort to recognize that greed is neither an elementary particle, nor a simple force. Beyond it, there is an older and darker figure, the domination drive. For domination, greed is just a means to the end. Yes, it is nice to sell air to Miss Harvey and to make a

handsome profit. But maybe it is even nicer to refuse to sell her air and watch her death throes? After all, my ancestors, obsessed with the domination drive, paid good money for the Christian captives after the Persian sack of Jerusalem, then slaughtered the prisoners, refusing the profit-taking<sup>1</sup>. Profit is not the last word; greed is not the ultimate sin. No greed can explain the drive of a billionaire to make more billions. He is after different game: domination.

As we said, domination calls for slaves, and no man can be enslaved while he is connected to nature. That is the reason for the destruction of nature; it has to be done to enslave a man. But beyond the domination drive, beyond the destruction of nature, we observe something else. As a Columbus sailor at landfall, we rub our eyes in disbelief: it just can not be so!

<sup>1</sup> [see my article Mamilla Pool](#)

For two hundred years or more, Christendom tried to live without God. Some denied His existence, some didn't, but believers and unbelievers explained our existential problems without appealing to God's presence in the Universe. Our good and bad drives and desires would suffice, normally. There is an adage ascribed to various scientists, from Newton to Einstein, who, when asked about God, said: 'I had no need to introduce that concept into my formulas'. A medieval English scholar from Surrey, William of Ockham (he served as a prototype for the principal character of Umberto Eco's thriller, *Name of the Rose*), stated a principle called Ockham's Razor: 'Do not multiply entries beyond necessity'. He meant that of two competing theories, the simplest explanation is to be preferred. That is why we do not usually appeal to spiritual categories while explaining mundane events.

While we relaxed in our totally material world, another principle of medieval logic, the Law of Manifestation, was preparing to ambush us. This law decrees that 'an existing entity will eventually manifest itself'. A non-manifesting entity could be called non-existent as well, without loss. Theoretically we knew that at certain speeds, space wouldn't conform to Euclid's age-old rules. Instead, a new geometry established in the 19th century by the brilliant son of a Hanover priest, Bernhard Riemann, became operative. Practically, our mind refused to accept it – until it became a reality.

Theoretically, a believing man should be prepared to observe a manifestation of the spiritual world, of God and of the lower Forces. Practically, we refused to believe in such a possibility. A Swedish lady pastor was asked what she would do if she were granted a vision of St Birgitta. 'I'll have two beers, a big steak, and if it will not help, I'll take myself to a psychiatric clinic', she replied. If that is the approach of a priest, what can one expect from the laity?

While we turned away from God's presence, and screened Him out of our life, we have helped His adversary at the checkerboard. Now, his influence and plans have become palpable, and no amount of steaks and beer can change this fact. The latest developments in human history, gratuitous destruction of nature, and war against the spirit can not be plausibly explained by rational material causes. Beyond the all-too-human figures of big corporations, beyond capitalised Greed, beyond the paradigm of Domination, the faceless Destroyer has made his appearance as Lord Darth Vader on the captive planet.

## **A Study of Art\***

# I

Wandering on the great peninsula of Peloponnese I drove into the medieval-looking town of Nauplio. Its harbour is guarded by a grey-walled islet, cosy cafes line up the waterfront, while behind them, narrow and curvy lanes rapidly climb up the steep mount, crowned by a Venetian fort. City streets are fresh and dainty, and preserve the proverbial charm of Greece. There are not many places on the Greek mainland that so effortlessly captivate a stranger. Greeks call it 'Nafplio', probably in honour of Nafnaf the Pig. Unusual for Greece, it was built up by Crusaders on their way to Jaffa and Acre, sculpted by Venetians, Turks, French and Bavarians, ruled by the Duke of Athens. Nauplio was for a short while the first capital of independent Greece, but mercifully was spared the grim fate of Athens: it did not become a centre of overcrowded honking urban spread.

It is a good base to scout the plain of Argolis. On its main square, there is an old Venetian building. It houses now the local archaeological museum. Its collection starts with the great Mycenaean civilisation, a child of the Minoan civilisation of Crete. This art blossomed not far away, in the walled cities of Mycenae and Tiryns, once ruled by the accursed Atreid kings. It is a period of wonderful free and inspired art, with voluptuous (like Baroque nymphs crowding the ceiling of my hotel room) figurines of goddesses, jolly octopuses (octopi for Jennifer) on the jars, and frescoes reminiscent of Palestinian work in Deir el-Balach. Mycenaean could read and write, built castles and palaces, carved the magnificent lions above the gate of their capital. But as one continues the tour, all of a sudden one witnesses the great collapse. Art disappears, and its place is taken over by bare geometric forms. Centuries will pass – from 12th century BC to the 6th century BC, until local inhabitants will regain developed forms of art, a knowledge of writing and the sophistication of old.

\* Written together with Alice Shamir

One feels this lacuna of time while reading the Odyssey. Homer composed his anachronistic masterpiece some four hundred years after the collapse, and he did not know that his heroes could write and read, and their princesses did not have to do laundry by themselves. After the collapse, one

finds pieces of art strangely similar to our modern creations. In the small museum of the Acropolis in Athens, there is a precise copy of a Giacometti statuette, made some 2700 years ago. Geometric forms of that period are reproduced now as the best examples of modern art. Thus, in the small museum of Nauplio, I found a missing piece to fit into the puzzle. The death of Art is a symptom of civilisation's collapse.

For another piece of the puzzle, I travelled to the other end of Europe, to the Basque capital Bilbao, where the great Jewish American family of Guggenheim built a huge museum of modern art. It is probably the biggest building erected in modern Spain, looking like a flagman of the merchant fleet entering the shore of Biscay. Its forms are unique, there are no right angles, and curves are too complicated and defy easy definition. It is a building that intends to impress, and it impresses you as a spacecraft on the village street.

Inside, it is less imposing. Some pieces of corrugated iron, video screens, bare geometric forms are being offered as the chef-d'œuvres of the modern art. A New York artist brought here fifteen tons of rusty iron plates, a Japanese artist has a big room where dozens of TV screens show endless emptiness. Four large floors of nothing are surmounted by the fifth floor, displaying the collection of Armani suits. Every piece could be easily interchanged for another one. There is no 'Rafael of rusty iron', the artist as creator of art disappeared and gave place to the museum curator, the collection owner. It is he who decides what sort of junk will be displayed, whose name will be written under the photo of tinned soup or a dead rat. Only the Armani brand reigns supreme, impervious to the curator's will, or perhaps it is the curator's ideal art.

The museum of Modern Art in Bilbao was supposed to contain *Guernica*, Picasso's modern version of the Last Judgement. Instead, it is stuffed with corrugated iron. It is a good place to contemplate the present decay, nay, demise of European visual art. As good as any, for the example set by Guggenheim is followed everywhere. In Biennale of Venice, Belgians exhibit a row of chairs, Japanese – two hundred yards of photo of a cell, Israelis – bookshelves with yesteryear's cheap books, English – trashed old cars. On my way through Milan, I passed by a lorry carrying a dozen of flattened car wrecks to the scrap yard. It could make a good object of art for

Biennale, as well as a heap of garbage. I am sure nobody would find it out of place if it would be provided with a name of artist, his country and his media.

In the Amsterdam museum I saw a collection of rotten decomposed pig trunks. Newspapers wrote that a certain trunk immersed in formaldehyde took the fancy of an American private collector and was sold for fifty thousand dollars. It became a piece of art by the decision of two Mammonites, the curator and the collector. In St Nicolas Church of Copenhagen, instead of inspirational images of the Madonna (banned from the church by the good Protestants) I saw a huge full colour photograph of a naked old and sick woman, next to a door-size print of female genitals, next to a photo of a homosexual oral act. A church in Amsterdam had an exhibition of beach snapshots. It carried a double message: the church has to be profaned as well as art, and it achieved their double purpose – the churches of Amsterdam and Copenhagen stay empty, and their artists produce junk.

How come these nauseating prints or rotten cadavers or cheap porn are considered a form of art? The predecessors of Modern Art, Gustave Courbet and Edouard Manet, rebelled against the Romantic rejection of real life and real Man. The pioneers of Modern Art, Marcel Duchamp and Kazimir Malevich, intended to *épater le bourgeois*, to extend the borders of art, to show the limitless spirit of Man. But their paradoxical joke, ‘everything placed in a museum is art’, was taken with dead seriousness and accepted for truth.

It was a good principle for the Guggenheims, this great family that established Modern Art museums in New York, Bilbao, Venice. They had enough money to build a museum, they knew what they liked, and they did not mind becoming the supreme arbiter. Guggenheim became the brand name in art. Whatever they proclaimed as art, was art. In the beginning, these were works of some dubious value like the ‘abstract painting’ of Jackson Pollock, and eventually we came to rotten swine, corrugated iron and Armani suits. Art was destroyed.

## II

A day's drive from Bilbao, in the old royal city of Leon, one sees the masterpiece of stained glass in the Cathedral, one of the oldest and most wonderful in Europe. Churches and temples were the first and most important depositories of art, and art was produced for them. They were not 'customers' in a way a modern bank orders a painting from an artist. Visual art is inherently connected to temples and churches, it is a form of exquisite worship, proclaiming the affinity of God and Man. The walls of Kremlin churches are covered with medieval Russian icons; in churches of Italy one finds a Caravaggio or Rafael painting; divinely human faces of Buddhist images shine from the niches in Pagan and Kyoto temples. Perfect marble bodies of Aphrodite, serene faces of the Virgin, severe images of Christ, gracious forms of Buddha in Theravada temples were the prevailing form of pre-modern art.

Artists are still inspired by God, and still ready to build cathedrals and fill them with painting proclaiming our love of God. *The Starry Night* of van Gogh could be an altarpiece, Gauguin painted but *Nativity* and *Paradise* in Tahiti; and the Dove of Picasso is the one that John the Baptist saw on the banks of the Jordan River. Gaudi spent years of his life creating the uncompleted Barcelona Cathedral, while on the other end of Europe, in the one-thousand-year-old first capital of Russian civilisation, Kiev, the unique St Vladimir Cathedral was built and decorated. Outside, this cathedral is quite an ordinary church in Byzantine tradition, but inside it is a miracle. All the walls and ceilings of the church are decorated with frescoes by the great painters of the fin-de-siecle, Vasnetsov, Nesterov, Vrubel. It is the Sistine Chapel of Eastern Christendom, and it is almost contemporary with Malevich.

The Russian painters used the traditional scheme and subjects of Orthodox church decoration, but their manner of painting was new, strong, fresh. Who knows, if the Soviet revolution of 1917 had not been so brutally anti-Christian, the great fire of Christendom could have been lit again by the Russians. It did not happen, and the Russian churches were destroyed, turned into warehouses, or – in case of St Vladimir Cathedral – into a Museum of Atheism. But the spirit did not die so easily, and the noble and inspired Pilots

and Sportsmen of Deineka, a Russian Soviet painter of the 1930s, and of his Nordic contemporaries proclaimed the divinity of Man created in God's Image. Nowadays it is contemptuously called the Totalitarian Art, though *Stalin and Voroshilov* by Gerasimov is not more totalitarian than *Napoleon* by David or *Henry the Fourth* by Rubens.

There is no totalitarian art, but the totalitarian regime in art, the totalitarian domination of a single tendency in visual art connected with a virtual banning of other tendencies. For Guggenheim curators and for the modern art critics, only *their* 'art' is acceptable, while figurative art is ostracised.

A leading figure of the British art establishment, Ivan Massow, the Chairman of the Institute of Contemporary Arts, rose against this totalitarian trend. In an article in the *New Statesman* titled *It's All Hype*, he noted the totalitarian regime established by the closed gang of art curators:

Totalitarian states have an official art, a chosen aesthetic that is authorized and promoted at the cost of other, competing styles. In the Soviet Union, the official art was socialist realism. Working in any other mode was considered — and treated as — an act of subversion. In Britain, too, we have an official art — concept art — and it performs an equally valuable service. It is endorsed by Downing Street, sponsored by big business and selected and exhibited by cultural tsars such as the Tate's Nicholas Serota who dominate the arts scene from their crystal Kremlins. Together, they conspire both to protect their mutual investments and to defend the intellectual currency they've invested in this art.

Massow noticed the damage this causes, for the artists are forced to fit into the Procrustean bed of this anti-art:

It seems sad that so many talented young artists, clawing to be noticed for their craft, are forced to ditch their talent and reinvent themselves as creators of video installations, or a machine that produces foam in the middle of a room, in order to be recognized as contemporary artists. In this, if nothing else, the arts establishment is guilty of conspiring to make concept art synonymous with contemporary art. Thousands of young artists wait in the wings to see whether the taste arbiters will relinquish their exclusive fascination with concept art. It's a crime. We need art lovers to tell artists

that they're not obliged to reinvent themselves into creators of piles of crap, or pass their work around like samizdat.

He felt that he was breaking the rules of the game:

By outing this opinion in public, I realize that there will be plenty of people waiting, like Madame Defarge with her knitting needles next to the guillotine, for my head to roll into their laps. The 'arts establishment' (what a weirdly oxymoronic phrase that is) is terrifyingly powerful and, like all centres of power, it is no friend to heterodoxy.

His prediction materialised: immediately after the publication of the article he was sacked and ostracised by the British art establishment led by the Jewish cultural tsar Nicholas Serota, and by the Jewish art collector and advertising magnate, a friend of Pinochet, Thatcher and Conrad Black, Charles Saatchi. His power is unique, and an art critic, Norman Rosenthal of the British Royal Academy suggested that "the Saatchis are probably the most important collectors of modern art anywhere in the world."<sup>1</sup> III

<sup>1</sup> Ivan Fallon, *The Brothers*, Chicago 1989, p. 335 This and following data is supplied by the great compendium of Jewish activities, [www.jewishtribalreview.org](http://www.jewishtribalreview.org) with much gratitude.

"Does it matter that they are Jewish?," asks the annoyed reader. "So there are a few Jews in the thoroughly antiChristian, profane, totalitarian world of modern art. So what? They are still a tiny minority." Well, not really.

The large database on Jewish influence in the US, [www.jewishtribalreview.org](http://www.jewishtribalreview.org) gives following names and numbers (Incidentally, the database uses exclusively Jewish sources):

The Jewish influence in modern art is well attested. By 1973, some estimated that 75-80% of the 2500 core "art market" personnel of the United States – art dealers, art curators, art critics, and art collectors – were Jewish<sup>1</sup>. In 2001, according to ARTnews, at least eight of the "Top Ten" US art collectors were Jewish: Debbie and Leon Black, Edythe and Eli Broad, Doris and Donald Fisher, Ronnie and Samuel Heyman, Marie-Josee and

Henry R. Kravitz, Evelyn and Leonard Lauder, Jo Carole and Ronald S. Lauder, and Stephen Wynn.

“Today,” wrote Gerald Krefetz in 1982, “... Jews enjoy every phase of the art world: as artists, dealers, collectors, critics, curators, consultants, and patrons. In fact, the contemporary art scene has a strong Jewish flavour. In some circles, the wheelers and dealers are referred to as the Jewish mafia since they command power, prestige, and most of all, money.”

In 1996, Jewish art historian Eunice Lipton explained that she went into a career as an art historian in order to be in a field dominated by Jews:

“I wanted to be where Jews were – that is, I wanted a profession that would allow me tacitly to acknowledge my Jewishness through the company I kept.”<sup>2</sup> The field of art history... was filled with Jews. One might even say it was shaped by them<sup>1</sup>.

<sup>1</sup> Burnham Sophie, *The Art Crowd*, New York 1973 p. 25. <sup>2</sup> Rubin-Dorsky, *People of the Book*, p. 289

At the Metropolitan Museum of New York, Arthur Ochs Sulzberger (former publisher of the *New York Times*) eventually became its chairman. He oversaw an institution in which Jews, says George Goodman, “have enriched every area of the Museum’s collections, including pre-Colombian ceramics (Nathan Cummings), African art (Klaus Perls), ancient Mediterranean and Middle Easter Art (Norbert Schimmel), Old Masters Paintings (Lore and Rudolph Heinemann), French decoration arts (Belle and Sol Linsky) modern European Art (Florence May Schoenborn), modern American art (Muriel Kallis Steinberg Newman; Edith and Milton Lowenthal), Indonesian bronzes (Samuel Eilenberg), and South and Southeast Asian Art (Enid Haupt and Lita Hazen, Walter Annenberg’s sisters).<sup>2</sup> Throughout the Met too, galleries, rooms, theatres, and gardens are named after Jewish sponsors including Iris and B. Gerald Canter, Helene and Michael David-Weill, Lawrence and Barbara Fleishman, Howard Gilman, Leon Levy, Henry R. Kravis, Janice H. Levin, Carroll and Milton Petrie, Arthur, Mortimer, and Raymond Sacker, Laurence Tisch, and Ruth and Harold Uris. (Among the various Jewish curators at the Museum is Barbara Weinberg, head of American Paintings and Sculpture).

By the 1980s, four of the ten board members that dole out the Macarthur Foundation “genius awards” were also Jewish; two Jews also sat on the board of the Russell Sage Foundation.<sup>3</sup> The Kaplan Fund has also had an important impact on the art community in divvying out awards. One of J. M. Kaplan’s daughters was the Chairman of the New York State Arts Council.<sup>4</sup> Joan Kaplan Davidson was appointed as chairman of the \$34 million New York State Art Council in 1975 despite the fact that she was “not professionally trained in the arts.” Her mother, Alice Kaplan, was once president of the American Federation of the Arts.

<sup>1</sup> Eunice Lipton, *The Pastry Shop and the Angel of Death* p. 285

<sup>2</sup> George Goodman, *New Jewish Elite*, 1998 #2, p. 73

<sup>3</sup> Robert C Christopher, *Crashing the Gates*, NY 1989, p. 121

<sup>4</sup> G. Krefetz, *Jews and Money*, NY 1982, p. 153

The Getty Museum, founded by the non-Jewish oil mogul, J. Paul Getty (and with \$4 billion of funds, the richest museum on earth) has consistently had Jews at the economic helm. In 1998, after 17 years, Harold Williams left the presidency of the J. Paul Getty Trust. Williams, notes George Goodman, was “raised in a Labor Zionist home in East Los Angeles.”<sup>1</sup> The new president of the J. Paul Getty Trust is another Jewish administrator, Barry Munitz, formerly the chancellor of both the California State University system and the University of Houston.

The fact that Jews are so dominating in the art world is very rarely publicly acknowledged. It is forbidden – for anyone, anywhere – to discuss the subject for fear of being branded “anti-Semitic.” Typically, as example, an entire 1989 academic volume on the “Sociology of the Arts” fails to mention Jews as a sociological entity in the modern art dynamic. There are analyses of art galleries, “artist groups,” art patrons, and art audiences, broken down into gender, age, income, occupation, and even “racial and ethnic minorities.” We can find that, negligibly, “blacks, Orientals, and persons of Spanish origin constitute about 7% of the art audience,” but there is nothing whatsoever about Jews, even their own percentage of that “art audience,” let alone how many art galleries they own, museums they direct, and articles they generate about art value.<sup>2</sup>

Why did it happen? What is the reason for Jewish success in the field of Modern Art? It is not due to the great achievements of Jewish artists: they are quite modest, and despite the PR support of Jewish art collectors, curators and critics, they are well within what could be expected for a fifteen-millionstrong wealthy community. The interaction of wealthy Jewish collectors and philanthropists with Jewish critics active in the Jewish-owned media provides us with a partial answer.

<sup>1</sup> George Goodman, *New Jewish Elite*, 1998 #2, p. 142

<sup>2</sup> Foster and Blau, *Art and Sociology*, State University of NY Press, 1989

Still, the Jews were extremely ill equipped for their conquest of Olympus. For many generations, Jews never entered churches and hardly ever saw paintings. They were conditioned to reject image as part of their rejection of idols. In the course of a two thousand year long selection process, the visual gifts of Jews were not developed, as opposed to the abilities to learn, argue and convince, honed to perfection in the Talmudic environment. Rejection of Christ – this main fountain of creativity – is an even deeper reason. There is no visual art or poetry outside of God; at best, a godless person can imitate art. For this reason, Jews are, as a rule, poor painters and sculptors. (Chagall and Modigliani embraced Christ, and Chagall made the stained glass of Chartres). While their mastery of word and ideology is very high (well above the average of 100, at 130), their average visual ability is only 75, extremely low. One can consider it a scientific proof of ‘no art without Christ’. Indeed until recently there were no important Jewish painters or sculptors. The Jewish temple was supposedly built by Phoenicians and Greeks, and it had a very few images. Even the illumination of medieval Jewish manuscripts was usually done by non-Jewish artists, who made very obvious errors trying to copy Jewish letters.

Jewish success in the Art world is amazing. If the Olympic Sports committee would consist of handicapped persons, and a fair share of sports commentators would be lame, and even some winners of the games would be lame, we would have reason to be astonished. But probably, looking at it carefully we would find that the main Olympic sport is Run in Bags, or chess.

Visually handicapped Jews created a similar anomaly – that of non-visual ‘conceptual’ art. A piece of ‘conceptual’ art is describable and explainable. It is a narration. Tracey Emin’s ‘Unmade Bed’ fully describes the object, while another beauty, Alighiero Boetti’s sculpture ‘Yearly Lamp’, a light bulb that illuminated itself only once every twelve months, is fully described by this description. Preparation of these items places no demand on artistic abilities. They can be done by anybody. Such art is perfectly within Jewish abilities. Moreover, Jews with their good ability to produce ideas and read iconography will surely succeed in it. Thus, Run in Bags, the kind of sport that began as a new entry into Olympic games, eventually is promoted to the position of an all-important one.

We can easily dismiss demonising talk of ‘the Jews who destroy art in order to break the Aryan spirit’. Jews bend art to fit their abilities, in order to succeed in this difficult (for them) occupation. Breaking (or not) the Aryan spirit is quite irrelevant for them. While there are wealthy Jews able to buy art and provide for an artist who makes what they like, while there are witty Jews in the media that approve of the art Jews like (one that is easy to tell about), they would create a bias in favour of the art they like and understand. But how did they get into this position in the first place? How did the lame runners of our example get their opening into the Olympic committee?

Despite their wealth and media domination, the Jews would not ‘make it’, but for a few previous developments:

1. Photography and reproduction. Recently I visited an excellent photo exhibition of Hagia Sophia mosaics, made to the highest standard. The photographs are so good that one has to touch it in order to recognise that these are not real mosaics. But for a strange reason, the photocopies do not inspire. One can look at them all day long but the soul is not stirred. And then, one comes across the real thing, and the heart turns to God.

Photography is to painting as pornography to real women. Both create an illusion of the real thing, but leave a lingering emptiness. In the long run, the ‘real thing’ suffers. Pornography undid many happy unions. Reproduction of art conditioned us to view uninspiring beauty. It is difficult to view the painting of the Mona Lisa without instinctively comparing it to its endless reproductions. In a way, modern art was a botched response to reproductions, for an artist needs to attract attention of blasé viewers.

Photography was an important stepping stone to the demise of art. Great

paintings were reproduced in albums, and caused no great uplifting of hearts. The purely materialistic vision of the age precluded even referring to the vast difference between an original and a copy. Painting lost its uniqueness.

2. Museums. Removal of paintings and sculptures from the churches into museums was fatal for the West. A painting lost its context, it was de-contextualised and de-constructed. Paintings and sculptures of the Annunciation and Passion were given into the custody of the new priesthood, the curators and critics. It undermined the living practice of faith: despoiled of their precious art, empty churches did not attract visitors.

De-contextualisation of art was done under the cover of not-too-sophisticated sophisms. “God needs no paintings, true faith needs no adornment, art will be safe in museums,” etc. As if the organisers of mass confiscation wished to strengthen faith, as if they wished to bring people to the church!... It reminds me of the favourite Jewish sentence so frequently used: “It (whatever you are doing or saying) is undermining the Palestinian cause,” as if they wished to help Palestinians.

In France, churches lost their riches in the beginning of the 20th century, and since that time both faith and art (after a short splash) went downhill. The need to ‘protect art from thieves’ was frequently used as a pretext for undermining it. It was similar to the locking of a princess away in a Maiden Tower of so many legends. The Tower protected her, to be sure, but it turned her into an old spinster.

The chef-d’œuvres of the human spirit were removed from the churches to museums, – to jail. People go and visit the jailed dear friend for a while, and it brings profit to jailers, while the churches brought no profit; but eventually they forget the jailed man, and it is even more profitable, for spirit interferes with profit.

3. De-sacralisation of art. It was achieved after the removal of art into museums. From this point of view, while the Bilbao Guggenheim is quite repulsive, its mother institution is even worse. The New York Guggenheim Museum of Modern Art carefully mixes sacral art and junk. Exposition is done in a way that says: they are the same. Sacred images of Brazilian Virgins are placed next to rude idols, or to erotica. Indeed, pictures of Christ and His Mother are plentiful in modern art. But as a rule, they are aimed at profaning their image. Made of faeces, or presented in indecent poses, they are part of the war on art and Christ. A photograph of a crucifix in a container of urine, entitled *Piss Christ* was exhibited in the Whitney

Museum, which is headed by a great friend of Ariel Sharon, a member of Mega, Leonard Lauder. Recently I saw in Stockholm an image of Christ presented as the poster for the week (or was it the month?) of gay pride: a crucified black man was erotically embraced by a white muscular Nordic man. He even placed the inside of his leg on the crucified man's body.

If one wants to shock people one can follow the example of a small Russian city that placed the icon of Christ on its coat of arms. All Moscow-based American correspondents visited the dashing rebels and asked them whether they are not afraid of Jews. Probably that is the only 'sacrilege' that still has some shock value. Alternatively, one can envisage a model of the Wailing Wall with urinals in a public toilet. It is impossible to rule whether the Jewish participation (surely very active) in the processes of de-uniquisation, de-contextualisation and de-sacralisation of art was decisive. Consider a city with a big oil company which supplied citizens with oil. There was also a tiny kerosene shop that provided a few diehards with the stuff in an old-fashioned way. It was impossible even to compare the two companies. But eventually the big company was streamlined, broken to pieces 'to enliven competition' – surely in the best interests of the customers – forced to tender some of its operations, and was undermined. The tiny kerosene shop received the same status as the once great corporation, and when the corporation's plant was burned down, it rose to unexpected greatness. Was it achieved by the kerosene sellers, or did they enjoy the windfall?

Now we come to the stumbling block of 'conspiracy'. Can one believe that the Jews, ordinary Cohens and Levys, actually conspired to remove art from churches, develop photography and place sacred images in juxtaposition with profane things in order to kill art and European civilisation? Should we consider the possibility of a Jewish conspiracy against art as a part of the warfare against spirit?

In order to unravel this mystery we shall introduce the concept of a Group Interest. Groups (classes and nations) have interests which do not coincide with the sum of the interests of its individual members. Moreover, individual members are not always aware of this Group Interest. Let us consider Mammon – the personification of capitalist Class Interest. A capitalist may wish to sell drinking water, but Mammon wants to poison all water in order to force everybody to buy drinking water. A capitalist may build the mall; Mammon wants to destroy the world outside the mall, for the outside world interferes with the only meaningful occupation, shopping. While a separate

capitalist can do a lot of damage, his Class Interest, Mammon, is more dangerous, nay ruinous for the world. Mammon will try to eliminate every distraction to shopping, be it churches, art, forests, rivers, seaside, fresh air, mountains. An individual capitalist probably is not aware that he follows his Class Interest when he dumps chemical poison waste into a river.

For Mammonites, Art is a distraction from the most important occupation, adoration of Mammon. Mammonite reviews of Art concentrate on the price of Art. Recent discussion of the possible fate of the Pink Madonna by Raphael in the *New York Times* and in the Guardian was limited to the price tag and ownership. A modern Russian writer Victor Pelevin described<sup>1</sup> an exhibition of receipts, where the masterpieces are left in crates in the storehouse, while the walls of the exhibition hall are adorned by artdealer-issued documents asserting that the painting was bought by the private collector for, say, 15 million dollars. It is the most advanced tendency in design, monetarist minimalism, says a character in the novel. Indeed, judging by many art reviews, such an exhibition would do nicely, as it keeps the most relevant items: price tag and ownership of the piece of art.

For Mammonites, every art exhibition is a monetarist minimalist exhibition, as they notice only the bottom line

– price tag. The mother of a Jewish American Princess is supposed to meet her potential son-in-law wearing a mink replete with the price tag, says a cruel Jewish joke. In modern art, the mink is removed, but the tag is preserved. Thus the Capitalist Class Interest supports Conceptual Art; moreover, it turns every kind of art into Conceptual art.

For Jews, their Group Interest lays in undermining visual art, for they can't compete in it. The even deeper Group Interest of Jews is to undermine Christianity, their main enemy. We see this interest satisfied now by the relentless attack on Mel Gibson who dared to produce a film about Christ. Not about Jesus – a kind Jewish Rabbi, neither about whoring Jeshu from jolly Nazareth – but about God Who Died on the Cross. As sacrality in Europe is unavoidably Christian, profanation of art is certainly within Jewish Group Interests. It does not mean the Jews, or

<sup>1</sup> Pelevin, *Babylon*, Faber and Faber 1999.

even some Jews, understand that they act in their own Group Interest.

However, they did it before, as well, for Eastern Christianity experienced a similar development twelve hundred years ago. The Jews were prominent in

the great tragedy of Byzantine art, the iconoclasm. In the beautiful and spacious Church of Hagia Sophia, the arguably greatest achievement of Eastern Orthodox Christianity, lovingly restored in 20th century by Turkish masters, one seeks in vain the mosaics of Justinian and Theodora copied at Ravenna. One finds only relatively late mosaics and frescoes. Everywhere, with very few exceptions, the sacred images of that fruitful period were destroyed, when the rejection of images became the official doctrine of the Empire. They survived in far away places: in St Catherine of Mt Sinai, in remote monasteries, to haunt us with their sublime beauty and with feeling of irreparable loss. The contemporary writers leave us no doubt: Jews (a powerful community in those days as nowadays) were extremely active in promoting this concept.

However, this comparison brings some hope, for after two hundred years of iconoclasm, people got tired of boring, uninspiring churches, and brought the visual art back. Up to the present, the Church celebrates the Sunday of Orthodoxy, when the Art Came Back. We also can do it. The sacred images should be returned to their rightful place, in the church. All of them, the delightful Annunciation by van Eyck from the Washington Museum, and the Trinity by Rublev in the Moscow Museum of Old Russian Art, should be re-contextualised. We should not be cruel to collectors: in my opinion, Saatchi may keep all the formaldehyde swine he likes.

And while at it, other cultural properties should be recontextualised as well. Let us return the mosaics of Pompeii to their place from the boring museum of Naples, and the Greek marbles to Athens, let the treasures of Mesopotamia go back to Iraq, and the statues of Hisham Palace back to Jericho. Let us empty the Grand Louvre and fill small French towns with art. It will repair the broken fabric of spirit. Art objects can't be owned by private persons, they are our connection to the Divine. Restoration is possible: during last few years Russia restored a vast number of churches, and precious icons were returned to them. In Old Ladoga, an old Russian town, (70 miles from St Petersburg), restored churches of the 12th century shine again on the bank of Volchov River after years of neglect. With gruesome complaints the Russian museums give up church properties swallowed in 1920s. The West can do the same: there will be thousands of visitors in the churches after their art pieces are restored to them, the

fountain of faith will supply us with endless creativity, and the Aberration will be over.

## **Sumud and Flux**

The Palestinians call their adherence to soil, to the particular and unique piece of land they choose to live in, by the word *Sumud*. Intifada is an active form of Sumud. Sumud is a form of Resistance to the uprooting might of Zionism, proclaimed Emile Habibi, a Palestinian Communist Christian Orthodox writer. *He remained in Haifa*, reads the epitaph on his tombstone. While the Jews tried to uproot his community, Habibi stayed put. This is Sumud.

Sumud is not nationalism. Progressive Zionists usually present the Palestinian struggle as ‘Arab nationalism confronting Jewish nationalism’. That is why they offer to satisfy this imaginary Palestinian nationalism with symbols: a flag, an anthem, a state, a seat in the UN. The adherence to a specific place on earth is a foreign and weird thought for Jews; that is why they try and project their feelings on Palestinians and other peoples they encounter. But our world was created on the idea of Sumud, this natural state of man.

The successful democracy of ancient Greece was based on *Sumud*. A citizen of Athens could not easily move to another city-state, say Megara, for he won’t become a citizen in Megara. He would be able to live there, but his rights would be severely curtailed. A commune is the right size state for a better future, the ideal for mankind concluded Vladimir Lenin in his *State and Revolution* using Karl Marx’ analysis of the Parisian Commune of 1871. Extremely local, parochial, Sumud-based towns and villages of our future will restore the broken fabric of human society.

The ferocious neo-cons now in charge of the US foreign policy are mainly Jews, and many of them are of Trotskyite ideological origin, noted Michael Lind of the *New Statesman*, and offered an explanation that “there is a distinct Trotskyite political culture, which shows its residual influence even on individuals who renounced Trotskyism or who were never Trotskyites but

inherited this political culture from their parents or older mentors. An unusual belligerence in foreign policy combined with a desire to export 'revolution' (first socialist, and then, among ex-Trotskyites who move to the liberal centre or the Right, the 'global democratic revolution')."<sup>1</sup>

It is an interesting but insufficiently deep thought, for instead of reducing the problem to its Trotskyite roots we should seek a commonality of roots between Trotskyites and Neo-Cons. For it is not 'revolution' they wish to export, but a globalist vision. These Jewish radicals attempt to break-up the nation-state and eradicate local traditions, whether under the red banner or under the Stars and Stripes. It appears these people do not really care for the banner; as long as they can undermine native traditions and specifics, the diversity of the world is erased.

Despite enormous differences, they have much in common with other proponents of Globalisation, be it George Soros, von Hayek or Karl Popper. Their Jewish origins are not accidental to their views, as Dr Avi Beker, the director of International Affairs of the World Jewish Congress, a member of the boards of Yad Vashem, Bar Ilan University and Beth Hatefutsoth, points out in his *Dispersion and Globalization: The Jews and the International Economy*<sup>1</sup>. He writes:

<sup>1</sup> The Weird Men Behind George W Bush's War, By Michael Lind, New Statesmen (UK) April 7, 2003

[www.newamerica.net/index.cfm?pg=article&pubID=1189](http://www.newamerica.net/index.cfm?pg=article&pubID=1189)

"An examination of economic history during different periods demonstrates time and again the outstanding influence of the Jews on economic development, and especially their role in the creation of its more global aspects. From a historical perspective, it appears that the dispersion of the Jewish people, their concentration in certain branches of the economy, their movements towards economic centres, and perhaps even their national and religious characteristics gave them certain advantages that were required for a global economy at various historic periods.

It may be that Jewish historians have been deterred from attempting to examine methodologically and comparatively, the connection between Jewish dispersal and the process of globalization of the world economy, precisely because of the anti-Semitic accusations of Jews exploiting and

controlling the world's finances. The Jews were not the only leaders in the world economy and, contrary to anti-Semitic claims, they are not the richest. However, they have played a critical and innovative role in the world economy in different historic periods. For hundreds of years, Jewish existence in the Diaspora has been based on globalization and today, as in many periods in the past, the Jews promoted the ideas of globalization, and served as its agents. In economics as in other fields, the unique Jewish historic role and the intrinsic historic awareness of their universal mission has been vindicated.”

There are a few ways to interpret the Jewish tendency to internationalism and globalisation. Optimists view it as a proof of the supreme humanity of Jews. A prominent Jewish art critic Clement Greenberg, the great proponent of Abstract Art, said that “it is possible that by ‘world-historical’ standards the European Jew represents a higher type of human being than any yet achieved<sup>1</sup>.” Well, it is possible. It is also possible, as the cynics say, that Jews see but little difference between various nations and peoples; for Jews, a goy is a goy, and the goyim can be lumped together; and they quote such Jewish statements as “The nationalities must disappear! The religions must pass! Israel however will not cease, for this small People is the chosen one of God<sup>2</sup>.”

<sup>1</sup> [www.wjc.org.il/publications/policy\\_studies/pub\\_study20.html](http://www.wjc.org.il/publications/policy_studies/pub_study20.html) Policy Study No. 20 (World Jewish Congress)

A Jewish joke refers to the Communist future, when all the nationalities and religions will vanish, and only one question will be retained in questionnaires: “Have you been a Jew in the pre-Communist past?” Though it implies Gentile suspicion, this joke can be interpreted as a feeling that Jewishness will outlast the nations and creeds.

Kevin McDonald remarked that elimination of nations would be useful for Jews in a practical sense, for they would be able to play as a team against separated individuals. However, it would imply an ability to foresee the remote future. It is much easier to notice that the very process of facilitating communication (Flux) is good for Jews, for they are placed in different countries and can easily interact. That is why the Jewish interest coincides with the interests of many other men in need of improved communications.

But improved communications are not a sheer blessing. When communications are really marvellous, and one can easily commute from place A to place B, very soon the reason for commuting disappears, as A and B become very similar, if not identical. On the other hand, lack of roads and modern communications protects the country from tedious tourists and cruel invaders. A clever Palestinian nobleman was asked by an English traveller in the 19th century, why do the Arabs not build roads? He replied: why should I build a road for a stranger to visit my wife? He was right: better roads brought in foreign armies, and afterwards the Zionists came.

<sup>1</sup> M. Olin, *Formal Criticism and Jewish Identity*, in N. Kleeblat *Too Jewish?* Jewish Museum, NY p. 51

<sup>2</sup> *Aliance Israelite Universelle*

Now we may consider the paradigm of Flux that offers the common ground of different Jewish movements. Flux is the most general form of free movement, whether by liberal economic measures as in the Open Society of Popper and von Hayek, or by brutal force as in Zionism, or by the revolutionary measures of Trotskyism, or by American military intervention as by the Neo-Cons. All these differing movements support Flux against Sumud.

A philosemite would express this thought in the standard “Jews always stand for freedom”, while an antisemite would say, “Jews are hell-bent on destruction of Gentile societies.” Both will be correct as to consequences. Likewise, a river supplies water, carries goods and people, and destroys villages on its way when flooding. It is impossible to conclude that ‘a river is always good’, or ‘Jewish influence is always beneficial’. Only God is always beneficial, while tendencies are beneficial up to a point, when well balanced.

The world is better presented not as the Manichaeian battlefield of good and evil, but as the Taoist arena of the eternal struggle of opposing forces, of Energy and Entropy, of Diversity and Uniformity, or of Sumud and Flux. Both are needed, but the total victory of one of the forces should be prevented, if mankind is to survive.

Diversity, i.e. thousands of tribes, cultural traditions, languages, beliefs is the Paradise Lost of mankind. It is the spiritual equivalent of the oil supply, as

well, for Diversity is the source of energy. When Diversity, the huge battery full of energy, is being discharged, Energy is released and Uniformity, or Entropy, increase as 'the fee' for the Energy released. Multiculturalism is false Diversity, just a brief stop before Uniformity, and death.

Flux discharges 'the battery' of Diversity. In a balanced state, the released energy should create Art and Faith, but it could be redirected into utilitarian usefulness. Mammon, this personification of greed worship, competes with God (Art and Faith) for the released energy; or, as the Gospel puts it, 'One cannot serve God and Mammon'.

In theological terms, the Chosen People were supposed to direct the discharged energy unto God, by helping the divided tribes to unite in spirit. They fully achieved this purpose, by bringing forth Christ. But since then, they continue to discharge the batteries of Diversity. In a Jewish folk tale, a trainee magician activates the Golem, a mindless robot, and asks him to bring water. But the trainee does not know the magic word that stops the Golem, and the creature keeps bringing water until the house is flooded. In a way, the Jews are a runaway Golem, flooding our world. Sumud is the magic word used to stop the Golem.

Flux is a way to freedom. Consider a flock of sheep locked in a shed. They want to escape into the freedom of the green meadows, away from their squalid surroundings, maybe away from the flock and the rude shepherd. They can't open the door, but they have found an outside ally: the Wolf. The conclusion was well known to La Fontaine, but not to us. The sheep still can be saved if they recognise the intentions of the Wolf and stop his further plans to facilitate the Flux of mutton to his stomach.

Unlimited Flux is deadly for the people. You can find it out on your next vacation trip to Turkey. While your friends lounge around on the beach, take a car and drive into the rocky mountains of Anatolia. There, by fast streams and rapids, you will discover the ruins of great Byzantine cities with their deserted churches. St Paul, a local man, visited them, and St John sent them his fiery epistles. What disaster had befallen them? They became a victim of Flux. A thousand years ago, the mountains and valleys of Asia Minor were inhabited by a sturdy Byzantine folk. Peasants and warriors, the Anatolians provided hinterland for the developed cities of the coast. When

Constantinople was attacked by the Arabs on their lightning campaign up North, the Anatolians stopped the invasion and put a border between the Arab Muslim lands and the Orthodox Byzantine Empire. The Anatolians kept the Persians and the Caliphate of Baghdad at arm's length, and the Empire was at peace.

But then neo-liberal ideas were introduced into Byzantium; for the great inventions of the Nobel Prize winner Milton Friedman belong, together with usury, to the oldest plagues discovered by Man. The Byzantine neo-liberals explained to the native nobility and emerging capitalists that it makes sense to privatise the lands of Anatolia, give up commercially unprofitable mountain agriculture, and develop big scale sheep grazing instead. The rich and powerful followed their sound advice. They seized the lands, turned them into pasture, and made a handsome profit. The unemployed and landless peasants flocked into Constantinople, deserting their barren mountains.

The neo-liberal idea proved its worth: the Great City on the Bosphorus was receiving vast supplies of cheaply produced mutton and equally vast and cheap labour. At that time the Turcoman tribes looked across the border into Anatolia and had a pleasant surprise: they saw the great emptiness of Asia Minor populated by multitudes of sheep and a few shepherds. They walked in, used the sheep for kebab, absorbed the local shepherds and created the Ottoman Empire. In a while they took the Great City as well, for a city without a hinterland cannot stand.

That was the end of the Byzantine Empire. It was not destroyed by the Turks, as our school-books claim, but by Neo-Liberals, while the Turks just picked up the depopulated countryside. The same end is prepared for the JudeoAmerican Empire, for it quickly destroys its power-base. However, their ideologues also learned a thing or two out of history, and found a solution: to turn their policies into a global recipe. Indeed, if the Turcoman tribes were neo-liberalised, they would never walk into Anatolia: they would sweat in sweat-shops in their steppes. If the people of Flux succeed, all Mankind faces a grim future.

Mankind had a very long run of Flux. It gave us more personal freedom than we could have had otherwise. But it was not a free lunch; we lost much

precious Diversity. When it runs out, we shall be spiritually dead. In order to survive, we should turn to Sumud.

The 19th century thinkers of Left and Right, from the peasants' son Pierre-Joseph Proudhon to the brilliant Viennese suicide Otto Weininger intuited that the Jews prosper in the conditions of Flux, while Sumud is the Gentile response to excessive Flux. Thus, the present Rise of the Jews can be perceived as a worrisome symptom for Mankind.

It does not mean that the Jews create Flux, for we observe Flux without Jews as well. Their place can be taken by Asians in East Africa, Bengalis in India, Scots in England, Yankees in the US, or by home-grown Flux people. Rather, unusual Jewish prosperity should serve as an indicator of society disorder. Superficial antisemites think that if the Jews were removed from their positions, the problem of excessive Flux would be solved. But it is the classic error of a young doctor who treats with a palliative, disregarding the disease. Discrimination against Jews is not only morally unacceptable: it is erroneous policy as well. If the Jews were removed, their place would be filled by aspiring 'Jews' of non-Jewish stock. Instead, the society could heal itself by using this great indicator: if the Jews prosper as bankers, the banking system should be reorganised until bankers' prosperity is ancient history, like that of Dutch tulip growers. Vladimir Lenin proposed to cap bankers' income by the average workers' salary, and it helped: in Soviet Russia, in total absence of discrimination, the banking system did not attract Jews.

If the Jews prosper in the media, the media should be democratised. The Internet offers us a new, free and accessible-for-all forum to exchange views and gather information. If the Jews gather in advertising, this genre can be liquidated. We shall live better without constant appeals to buy and consume. If, in the US, Jews make up the bulk of lawyers, the legal system should be re-adjusted until multimillion dollar suits and torts will be forgotten.

If Jews concentrate in alcohol production, as happened in the 19th century Russian Empire, there was a solution. The Russian government nationalised breweries, and received from it more income than income tax, incidentally ending the wave of alcohol poisoning. (This action, rather than 'persecutions', had sent Jewish immigrants to the US).

If the Jews succeed beyond their wildest dreams in the world of art, it means the world of art is sick and should be attended to. If the Jews dominate American film production, Hollywood should be closed down, for we can do without *Terminator-3* and *Sex in the City*. Anyway, the only worthy films of recent years were created outside of the JudeoAmerican world, in Iran and in China.

Imperialism is a manifestation of Flux. Modern American Imperialism is promoted by the right-wing NeoCons. But left-wing Trotsky's faction in the USSR supported Imperialist policies of world-wide revolution until stopped by Stalin with his Sumud slogan of 'Socialism in one country'. British Imperialism was promoted by the right-wing Prime Minister of Britain, Disraeli, who despite being baptised, retained Jewish hubris and ferocious chauvinism. (Disraeli dreamed of creating a Jewish State, and was the true founder of Zionism, rather than Theodor Herzl). He fought against the sensible conviction of Englishmen "that colonies were millstones around the mother country's neck."<sup>1</sup> The French 'left wing' politician Adolphe Cremieux, the founder of Universal Israelite Alliance, was a great supporter of French imperialism. (He gave French citizenship to the Jews of Algeria while leaving their Muslim neighbours second-class citizens in their own land. Thus he planted the seeds of the Algerian war of 1950s.)

<sup>1</sup> Encyclopaedia Britannica

Imperialism did not improve the lot of ordinary English and French people of the 'mother countries'. It brought them many wars and mass immigration, and ended in total exhaustion. If we had an Earth to spare, we could let the US have its run of imperialism until it collapses; but alas, the world will collapse sooner. Thus, Sumud is an antiImperialist tendency that can be upheld by the Right of Gladstone or Pat Buchanan and by the Left of Eugene V. Debs of IWW.

The Gay Pride movement belongs to the Flux. In this combination I do not object to the word 'gay'. After all, the private life of men and women is their private business. But Hubris is not a private affair, and 'pride' is but the English translation of Hubris. Proud Jews, Proud Gays, Proud Americans waving their rainbow, blue-and-white or starsand-stripes flags are equally repugnant, for they symbolise the Hubris of Flux.

This does not mean that Flux should be eliminated. The World needs some Flux, for without it we would have no universal ideas, no great exchange of information on the Internet. But its hubris should be broken, by the way of greater awareness, for the Flux consumes the pent-up energy of Diversity, our common heritage. In a similar way, Jewish settlements with their green lawns and swimming pools flourish by consuming the non-replenishable water of the underground aquifer, leaving Palestinian villages dry and thirsty.

The Flux and Sumud approach is a non-racist one; it stands in opposition to the 'Blood and Soil' slogan. Soil is the first and the last, for Blood is not really sufficient. After 1993, many Palestinian refugees came back to Palestine. It is a very good process, and one hopes more of them will be allowed to come back. The returnees are wonderful people, full of good intentions. They are Palestinians by blood. But they lived for many years elsewhere, and lost touch with the soil. They became People of Flux, and in a better world, they would have to learn from the local peasants how to become natives again. But in the real world, the Flux people teach the natives by their example and their success. The native villagers and the town folk of Palestine often express their dissatisfaction with the Rise of the returnees. The returnees are their close relatives, often cousins, but the power in Ramallah and Gaza is being disproportionately concentrated in their hands, at the expense of the locals.

However, it is not a question of power: my good friend, an American Palestinian returnee Sam built a mall in Ramallah, though the mall will speed up separation of the local Palestinian children from their soil. The green hills around Ramallah are a dangerous place to frolic, for watchful Israeli snipers shoot at children and grown-ups alike, and the children of Ramallah have to run in the corridors of the Mall. Tomorrow they will not care for the hills; they will prefer the man-made environment. Thus, the Zionist Flux of the Israeli Army and the Capitalist Flux of the American Mall 'conspire' against the Palestinian Sumud. The good intentions of Sam lead to less than wonderful results.

What can they do, the returnees, or indeed any immigrant anywhere in the world? Are they – us – doomed to support Flux after being uprooted from our native places by the storm of war, by persuasion of hunger, by curiosity or chance? No.

In British India, a Raj official stationed far away from the British power centres, had to send an annual report to his paymasters. Sometimes, they would read it carefully and write on the last page: “Thompson is hopeless. He’s gone native.” It meant that he took a native wife, wears native dress, spends time with natives and does not care much for the White Man’s Burden. He was lost for the Empire, for the Flux, for he crossed the Divide and joined a new Sumud.

Ernest Fenollosa, an American Orientalist of Sephardi origin from Salem, Mass. went native in the Japan of the Meiji era. He learned the language, fell in love with the Japanese culture and saved the traditional Japanese theatre, Noh – the quintessence of Japanese Sumud – from extinction. His work inspired Ezra Pound, another man of Sumud.

That is the way out for us: to go native, to give up Flux and to join a new Sumud by carefully learning the ways and the customs of the land, by following its rules, by loving its people, by joining their church, by accepting their guidance, by speaking their language, by giving up the Hubris of Flux and by loving the very idea of Sumud. I thought of it standing behind a little black girl in a line for communion in our parish church.

## **Zeno’s Arrow (or, How to Argue Your Case with Jews)**

We shall win the war if and when we win the argument. This has been my conviction since 1991, when I witnessed how the mighty nuclear superpower collapsed because they had lost a philosophical dispute. In the battle for Palestine the same rule may apply. Our adversary is protected by mighty Stealth technology made out of the best sophisms but he has his Achilles’ Heel, and Apollo may still point it out to our archer Paris.

Recently we published a tongue-in-cheek essay by Joh Domingo *Philo-Semitic Attacks on the Rise*<sup>1</sup> and received many responses. The Jewish responses were expectable and they could be summed by one line: “You can’t say anything valid about Jews because we all are different”. Probably you have encountered this line. Without recognising it, the responders actually give you the Paradox of Zeno. This Greek philosopher ‘proved’ that

Paris did not kill Achilles: at every chosen moment, Paris's arrow was at a certain point in space, thus it did not move and couldn't kill.<sup>1</sup> There is a branch of mathematics called Integral Analysis that helps to deal with the paradox and proves what we know anyway: while an arrow rests at every chosen moment, it actually moves and kills. Likewise Jews: while being different they are perfectly able to act in unison.

<sup>1</sup> <http://groups.yahoo.com/group/shamireaders/message/439>

Here is an interesting letter to clarify the point:

From: Lanny Cotler

I am a Jew who is totally against the Israeli occupation. Why assert anything about Jews in general? Any generality you might make would not, could not, accurately describe me. So what's the purpose, except to stir up emotions that do not broaden, but narrow, people's mind?

This 'generalisation ban' is an integral part of Jewish Stealth technology. Without some ability to generalise, we can't answer even an innocent question, say, how many apples are there on the desk? Otherwise, you will be answered: these apples are all different, and can't be counted. In order to count, you have to generalise. No political discourse is possible without generalisations. And people generalise without difficulty.

For instance, the declaration *Not In Our Name* signed by a Rothschild and Rabbi Lerner, among others, claims that "The Bush government seeks to impose a narrow, intolerant, and political form of Christian Fundamentalism as government policy. It aims to strip women of their reproductive rights, to drive gay people from public life back into the closet etc". Is that a generalisation? Yes, and a rather misleading one; among Christian Fundamentalists one can find Pastor Charles Carlson and his movement *We Hold These Truths/Strait Gate Ministries*, a great enemy of the Bush administration. Pastor Chuck supports the people of Palestine and Iraq in their defensive war against Israel and America; he is also against abortions. Joh Domingo correctly replied that

<sup>1</sup> Zeno's Paradox of the Arrow; A reconstruction of the argument (following Aristotle, Physics 239b5-7 = RAGP 10):

1. When the arrow is in a place just its own size, it's at rest. 2. At every moment of its flight, the arrow is in a place just its own size. 3. Therefore, at every moment of its flight, the arrow is at rest.

“ . . .the entire idea of singling out right wing Christians is intolerant in itself. Is it extreme to want to outlaw abortion, suppress the imposition of homosexual values and argue that there is scientific value to spiritual experience? That is intolerance in my mind, and a direct denunciation of any alternative worldview; dismissal even. In short, it is a sign of a bigoted mind.”

Well, but so what? One can argue against this generalisation until one is blue in the face, but I bet these guys won't dignify your objection with their reply. The ban on generalisation applies to Jews only, and only to negative assessments: you can write about wonderful Jews day and night, and no Lanny Cotler will waste your time with his objections.

However, Zeno-like sophism is not limited to Jews. One can find it in the writings of Joseph Massad, a Columbia Professor and a disciple of late Edward Said. Massad is now attacked by Zionist Jews, and we wish him the best of luck in overcoming his adversaries. But in his articles he exhibits the same logical fallacies one finds in an average Jewish letter writer. He writes:

Jews, whether in America, Europe, Israel, Russia, or Argentina, are, like all other groups, not uniform in their political or social opinions. There are many Israeli Jews who are critical of Israel just as there are American Jews who criticise Israeli policy. I have always made a distinction between Jews, Israelis, and Zionists in my writings and my lectures. It is those who want to claim that Jews, Israelis, and Zionists are one group (and that they think exactly alike) who are the anti-Semites. Israel in fact has no legal, moral, or political basis to represent world Jews (ten million strong) who never elected it to that position and who refuse to move to that country. Unlike the pro-Israel groups, I do not think that Israeli actions are “Jewish” actions or that they reflect the will of the Jewish people worldwide!

Massad denies that “Israeli actions are ‘Jewish’ actions”. But recently the Israeli government has confiscated thousands of acres of non-Jewish land and houses in Jerusalem by applying the Absentees Law. The Absentees Law makes a clear distinction between Jew and non-Jew; a non-Jew lost his

home and land even if he went to the next village or ran away into the forest to escape shelling. Thus villagers of En Hod lost their property though they moved only some three km away, and villagers of Biram lost it if they merely went to nearby Jish. On the other hand, Jewish property has to be ‘restored’ to Jews even after fifty years of absence and immigration, as is happening now in Iraq and Libya, and in Eastern Europe some time ago. The confiscation is a “Jewish” action, for Jewish *Halachah* rejects the very concept of Gentile ownership. For the Jewish law, Gentile property is free for grabs. Thus massive confiscations of 1950s and of today are “Jewish” actions *per se*.

Massad asserts that “Israel in fact has no legal, moral, or political basis to represent world Jews who never elected it to that position and who refuse to move to that country.” Now, this is a strange claim for a Columbia Professor. Elections are not the only legitimate way to become a representative or a ruler of a body. Kings were not elected, but they duly represented their people. There are a few Jews who would agree with Massad; but they are rarer than the Americans who claim that President Bush does not represent them – see the Not in Our Name initiative of Kerry Democrats<sup>1</sup>. It should be taken as a figure of speech, as an expression of disagreement with Israeli (or Bush’s) policies rather than an assessment of reality. In reality, support of Israel by people who define themselves as Jews is very high (according to the US statistics, well over 80 per cent) but even more important is the non-Jewish acceptance of Israel as the Jewish state that represents Jewish interests.

The legal basis of Israeli representation is well established: Germany, a prominent member of the family of nations, transferred to Israel the intestate properties of Jews

– German citizens who had no connection to Israel. Israeli law allows for persecution of every person on earth who has acted against a Jew, even if the Jew had no connection to Israel. The Eichmann trial was an example of such a rough justice, and Israel was not reprimanded by any considerable body of Jews or by states.

Another convincing proof was fashioned this week, when Auschwitz commemoration ceremonies were accompanied by *Hatikwa*, the Israeli national anthem and chaired by Israeli officials. Massad invents a claim of

his opponents, who imply, in his view, that “all Jews, whether Israelis or non-Israelis (and the majority of world Jews are not Israelis), are responsible for all Israeli actions and that they all have the same opinion of Israel. But this is utter antiSemitic nonsense”, he writes. Now, it is not “utter antiSemitic nonsense”, but utter nonsense. Naturally, there is a whole range of opinions among Jews in Israel and outside of Israel; actually there are more Jews in Israel who object to the government policies than there are in the US. And again we come to Zeno: this plurality of views does not mean that the arrow does not fly and kill.

Beyond the denial of Massad and of many antizionist Jews, there is another denial: that of the Jewish polity. It is supposed to be a purely metaphysical entity, without any material signifiers. But Massad could make a trip to Jerusalem and find there an imposing mansion in Talbiye carrying a clear sign: The Jewish People Policy Planning Institute (see the picture). Thus when Zeno claimed there is no movement (for what is valid for an arrow is valid for every ‘moving’ body) Diogenes quietly walked in front of him. This demonstration of movement was a fine refutation of Zeno’s sophistry.

<sup>1</sup> <http://groups.yahoo.com/group/shamireaders/message/448>



As for responsibility, it is a moot point. Is Joseph Massad, an American citizen, responsible for the war the US carries out in Iraq? If the answer is ‘yes’, a Jew is equally responsible for the actions of the Jewish polity. If the answer is ‘no’, the very concept of individual responsibility for a polity’s decision collapses and war loses its legal base. If and when the Iraqi patriots extend their defence of their land to their enemy’s territory, the accepted theory of War will justify them, as it justifies the actions of Palestinian

fighters, for it establishes the right of belligerent response. This right of response is based on the individual responsibility for a polity's decision – otherwise, the response would be just unlawful killing.

Massad states: “I have always made a distinction between Jews, Israelis, and Zionists”. Good; but in the Middle East war, which one of these three is the belligerent adversary of the Palestinians (and Iraqis, Iranians etc)? Is it the Israelis? But the ‘Israelis’ consist also of one million Palestinians and of other Christians, Muslims, even Bahais. Is it the Zionists? But there are very few Israelis who describe themselves as ‘Zionists’ – the name of Uri Avnery is one of the few for this freedom fighter has defended this title in an Israeli court of law. Even the virulently anti-goy Lubawitsch movement does not consider itself ‘Zionist’, though it demands the expulsion of the Palestinians from the Holy Land.

This question is far from trivial; “know thy enemy” is the first political decision, stated the legalist Carl Schmitt. We can't win until we identify the adversary. For pure Hegelians, “the spirit of Judaic supremacy” is the most suitable culprit, but if the choice is between “Jews, Israelis, and Zionists” the belligerent party is probably the Jewish polity, world Jewry, the carrier of the spirit of Judaic supremacy, despite their plurality of opinions. It is not an enemy of our choosing: it would be easier to have just Hebron and Gaza settlers as the enemy; or some Zionists, at least. But the Jewish polity decided to wage war, and thus became a belligerent party.

Massad and other friends do not dare to come to this conclusion for fear of being labelled ‘bigots’, this second universal Jewish defensive device. In my article *Tsunami in Gaza*<sup>1</sup> I compared Jewish obsession with separate (from goyim) burial, as manifested during the tsunami, with their obsession of living separately as manifested in the weird idea of bodily removing the Jewish settlers from Gaza. In my view, the settlers may stay if they wish and if they can manage to live in peace with their neighbours. This comparison annoyed some Jews on an ad hoc mailing list, and they attacked it as ‘bigotry’.

1. Brian wrote:

– I am Jewish... In this article, when Shamir writes that the attitude he's

criticizing is “part and parcel of the Jewish faith,” I think he’s stepping over into bigotry.

2. Donna wrote:

Bigotry should not be tolerated by any of us towards anyone. <sup>1</sup>  
[www.israelshamir.net](http://www.israelshamir.net)

i am learning from this discussion, in the past few years people have made bigoted comments to me about jews and i am speechless.

3. Liat wrote:

We need to openly discuss bigotry against Jews, and you say that it isn’t necessary. I am asking for your partnership in this movement. And that to me means that I expect you to take **anti-Jewish oppression** (sic! – ISH) seriously. Especially when four Jews raised questions about bigotry in the posting that you sent, I expect that you will consider us as partners in this work and worth your while to examine how your posting might have affected us.

Instead of discussing the actions of Israel: that is, mass confiscation of goyim’s land and enforced separation of Jews and non-Jews, the peace-loving Jews on the group steered the discussion into “anti-Jewish oppression” and “anti-Jewish bigotry”. These four Jews in one group have succeeded in slanting the discourse as they often do. They have terrorised and intimidated the group moderator, and I am not sure their contribution to the struggle in Palestine justifies the bother.

Here is their summing up of the argument:

Israel’s actions in the tsunami disaster are completely irrelevant to shedding light on the occupation. But the issue of whether or not an article that you, Alison, sent is bigoted against Jews is absolutely relevant to our work. If we are Westerners, we have grown up with a huge legacy of antiJewish oppression. It’s important that bigotry against Jews be addressed head-on, rather than avoided. I think that much of Shamir’s work, included the article below, is bigoted, and I think that it’s incumbent upon all of us to do the necessary personal work against all kinds of bigotry, for bigotry against Jews is a bad thing, as is bigotry against any other group.

Where is the fault in this apparently impervious argument? Bigotry, i.e. prejudice against an imaginary nonstructured and non-belligerent group – say, blondes, or blacks, or people called ‘Peter’ – is not nice. It is a moral fault like hypocrisy or stinginess. “This is utterly inexcusable. So was your failure to answer Aunt Bee’s last letter.”, – in words of our Michael Neumann. For instance, a blonde girl from Eastern Europe has a hard time entering Israel as she is automatically suspected of being a prostitute. But some sort of prejudice is normal – it is a calculation of expectation. For instance, there are posters calling upon young persons to use condoms while having sex with strangers. It is an expression of prejudice – one can get venereal disease from one’s own partner as well; but it is a useful prejudice; as is a poster warning you to beware of pickpockets in certain places. Would you consider the statement: “a banker/ a lawyer will rip you off” – a bigoted statement? If so, I am all for bigotry. The chances are, a banker or a lawyer will rip you off given a slight chance to do so. Yes, there are exceptions: Lenin and Robespierre were lawyers – but they would be the first to agree with the prejudice.

Moreover, the concept of bigotry can’t be used in relationship to belligerent groups. It is false to call any attitude to, say, the Communist Party, or Neo-Cons – “bigotry”. At war, structured groups fight; for instance, Catholics fight Protestants in Northern Ireland; in Palestine, Jews fight non-Jews; in the World War Two, Russians and Americans fought Germans and Italians; in Iraq, Americans fight Arabs. Israeli soldiers are under order shoot to kill every armed Arab, every suspicious non-Jew, as it happened in case of the English peace activist Tom Hurndall. Bigotry is not coming into it at all: this is war.

As for Jews – they are a structured belligerent group presently at war. For the American Jews – a structured subgroup – there is a colonial war they carry out (not just support) in Palestine. They are as hostile to pro-Palestinian forces as the Americans are to the Arabs in the Iraqi war. It does not mean that every American (or Jew) is an enemy; moreover, there are many good Americans (or Jews) who are against the Iraqi (or Palestinian) war. Let these Jews (or Americans) be proud that they crossed the lines, for this is a great individual achievement. However, their presence on our side does not cancel the war. Likewise, there were good and brave Americans

who hailed to Hanoi during the Vietnam War, but the war continued unabated.

This understanding of the Jews as a belligerent party fully conforms to the declaration of war on Germany by Hayim Weitzman on behalf of the Jewish People. This does not mean that we approve of total war. There are unacceptable things in war as well. We do not wish to revive the bloodthirsty diatribes of Iliya Ehrenburg who called on the Russian soldiers to kill ‘females and unborn whelps of the accursed [German] race’. This war is not forever, it does not have to be total, but it is a war; and *a` la guerre comme a` la guerre*. Where there is war there is no bigotry, but normal warfare; the prejudice is called ‘presumption’ and is considered to be acceptable behaviour.

Another peace-loving Jew, Alan Levin, argued against it:

What you say in your message is that “we” (and here I think you mean all those seeking the liberation of the Palestinian people) are “at war with the Jews”, in much the same way as America was at war with Germany. Your argument follows a pseudo-logical path, describing the somewhat innocuous bigotry towards blonds and lawyers, preparing the way for bigotry against Jews (as the nation, not of course the individual Jews) with whom “we” are at war. And since we are at war, this is not bigotry.

Even if you believe this kind of sophistry, you may at least concern yourself with the practical consequences of such an argument. A growing number of Jews are shifting their understanding about Israel and moving towards support of ending the occupation and even a growing number are understanding the inherent problem of a “Jewish state”. Do you think your rhetoric will help with this movement? Likewise, there is a growing understanding within the Palestinian and Arab world of the distinction of Jews and Israel and opening to alliances with Jews and Jewish groups. Do you think your war rhetoric will help with that?

It sounds reasonable and wise, but on second thought we find yet another instance of sophistry. Indeed, Levin’s argument is applicable to every war. Many, probably a majority of Palestinians are not connected with the Resistance and prefer to live in peace even under the subhuman conditions imposed by the Jewish state. However, the Jewish state does not apply

Levin's argument to itself but carries out a merciless war against civilians. Many, probably a majority of Iraqis prefer peace to the American attacks, but the US troops keep attacking them. Levin says "A growing number of Jews are shifting their understanding about Israel". Very good, but it does not end the war. "Shifting of understanding" is not enough.

Millions of Germans did not just 'shift their understanding' but voted against Hitler in the last free elections. Still, it did not stop the American and British Air Force from bombing millions of perfectly innocent Germans – women, children, anti-Nazis. The Americans bombed Belgrade and Baghdad – did they care who is for and who is against Saddam or Milosevic? Millions of Americans demonstrated against the war in Vietnam, but in the same time Mi Lay village was razed.

This is the logic of war. A Jewish child in New York or Montreal or Tel Aviv is innocent – but he is not more innocent than a German child in Dresden, or a Palestinian child in Khan Yunes. War includes the killing of innocents. That is why war is bad. But in the war forced upon us, it makes no sense to demand two different approaches to Jews and to non-Jews because of the dubious concept of 'bigotry'.

Turning to Jewish activists, I would like to quote Zev Chafets, an American Jew, who wrote in an American Zionist paper *The New York Daily News*:

"Edward Said didn't blow up Marines in Lebanon in 1983, ignite the Palestinian intifadeh or send Wahhabi missionaries to preach violence against infidels. He certainly didn't fly a plane into the World Trade Center. What he did do was jam America's intellectual radar'.

Some Jews (and not only Jews) do exactly that – by raising the spectre of prejudice (bigotry) they try to jam our intellectual radar. They have indeed succeeded in jamming the radar of Joseph Massad; he has even published a review of a book by Norton Mezvinsky and the late Israel Shahak, accusing them of bigotry and antisemitism:

"For the authors, as for the anti-Semites, it is Judaism, not Zionism and a Zionised Judaism, that is the culprit. Baruch Goldstein, who massacred Palestinians in al-Haram alIbrahimi on Purim, is not seen in the context of a

racist and colonialist Zionism and its myriad massacres against Palestinians, but rather as part of a tradition of Jewish murders of non-Jews. The authors' commitment to Zionism's assimilationist project of transforming Jews culturally into European gentiles while still calling them Jews is everywhere in evidence. While the authors have a long history of opposition to colonial Zionism, they are in agreement with an assimilationist Zionism which borrowed from the Haskala its assimilationist impulse."

There is some poetic justice that Massad, who accused Shahak of antisemitism, is now the accused of the same offence: like Zinoviev who accused Trotsky of betrayal until he found himself accused of treachery. I agree with Shahak, even though Massad lists him among 'bigoted antisemites': the crimes against non-Jews in Palestine have a quasi-religious context, like the Night of St Bartholomew did. Massad is mistaken assuming that assimilation drive is limited to Zionists – Soviet Communists and Christians were as assimilationist as Zionists. De-judaisation of Israel is a desired stage on the way to establish one democratic state – the wish of Edward Said. It would represent victory over the main belligerent party, Jewry, for a de-judaised Israel will become Palestine even if not a single Israeli were hurt or forced to emigrate. Chad Powers stated correctly:

"If rank-and-file Jewry (let alone the Gentile world) were ever allowed to freely face the factual hypocrisies, paradoxes, and outrages of Jewish identity and history, the community would probably self-destruct with an exodus of shame and disillusionment. Robbed of their incessantly propagandistic "victim hero" status, many "born Jews" would inevitably migrate out of the Jewish Fortress Against Other People, seeking new identity allegiances<sup>1</sup>" – Palestinian in Palestine and American in the US.

Our friend, supporter of Palestinian cause and a prolific Internet writer George Pumphrey, was also taken in by Zeno. For instance, Manfred Stricker, following Hanna Arendt, referred to the 'Jewish usurers of Alsace'. Pumphrey immediately slapped his hand:

To speak of "the Jews of Alsace" is a gross generalization, when merely addressing the situation of the Alsatian usurers, but not the rest of the Jewish population of Alsace. Nor was one claiming that all Alsatian Jews were rich or usurers. But the way it is used here could (mis)lead to this impression<sup>1</sup>.

<sup>1</sup> [www.jewishtribalreview.org/lapin.htm](http://www.jewishtribalreview.org/lapin.htm)

Here again, every generalisation – referring negatively to even some Jews – is banned. Pumphrey goes further:

Thanks to Zionists, no other people on the planet are as generalized – both positively and negatively – as Jews. Jews are never allowed to be people, with positive attributes and faults.

This is obvious nonsense. Every group is ‘generalised’ – not least of all the Germans (Pumphrey lives in Germany), but equally the Russians, the Arabs, the French. Probably the people of Liechtenstein are not generalised for not many are aware of their existence; otherwise, ‘to be a people’ means to be generalised. Pumphrey is not above having a go at generalisation about Jews, but a positive one:

Jews, who, in their majority, are universalistic, do not accept the chauvinist “ethnic purity” concept for their “homeland”.

In my experience, every word in this generalisation is false. The Jews are ‘universalistic’ if it is good for Jews; and perfectly particularistic otherwise. But this is peanuts compared with the next claim of our friend:

Anti-Semitism is a chauvinism. It does not begin with hostility toward Semites, but with a feeling of superiority over Semites (and eventually anyone else). The choice of the object of the chauvinism is a tactical rather than a strategic question. A chauvinist feels superior to various groups of people, but lives out his chauvinism along lines of momentary/tactical priority.

<sup>1</sup> <http://groups.yahoo.com/group/togethernet/message/15351>

It is a factual error: there are hardly any antisemites who feel superior to Jews (let us skip this ‘semite’ stuff). Negative feelings towards one’s enemies – and we presented (above) the case that the Jews are a belligerent party – are normal; they can’t be described as ‘bigotry’ or ‘chauvinism’. For instance, during the Franco-German war of 1870, the French hated the Germans and the Germans hated the French. They were not “bigots,” as at war this concept is not applicable. They needed this hatred as a

psychological defence in time of war: it is difficult to kill without hate. After the war was over, relations soon normalised and now they are quite fraternal. Equally, if and when the Jews cease to be a belligerent party, they will not be hated.

The errors of George Pumphrey, a good thinker and activist, are based on his obsession with 'bigotry' and 'chauvinism'. He writes:

In the aftermath of the Second World War the dominating standard of civil behaviour was to abhor any ideology based on chauvinism, because ANY ideology based on chauvinism as being a precursor to a development that could lead toward ethnic cleansing (whether through territorial expulsion or through genocide).

I tend to doubt every dominating standard, for if it were good for us, it wouldn't be dominating. The biggest ethnic cleansing(s) were carried out after WWII by its victors, without any chauvinist ideology: I mean the deportations of ethnic-Germans out of Poland, the Czech Republic, and Prussia. Anti-chauvinism dominates the discourse for it provides a philosophical weapon to deal with native resistance to foreign takeover. Thus Russian opposition to the Western takeover is usually described as 'chauvinist' or 'Red-Brown'. Anti-chauvinism dominates the West-imposed liberal discourse for it allows Transnational companies to operate; to import cheap labour, and to sanctify the Jews as the traditional enemies of chauvinism.

But nowadays, only "our side" is afraid of "bigotry". Daniel Pipes, a favourite pundit of Bush and a fervent Jewish nationalist, made it clear that the Jews are not afraid of this accusation at all:

"For years, it has been [Pipes'] position that the threat of radical Islam implies an imperative to focus security measures on Muslims. If searching for rapists, one looks only at the male population. Similarly, if searching for Islamists (adherents of radical Islam), one looks at the Muslim population. But Leftist and Islamist organizations have so successfully influenced public opinion that polite society shies away from endorsing a focus on Muslims. The intrepid [Jewish] columnist Michele Malkin's recently published book, bearing the provocative title *In Defense of Internment: The Case for Racial*

*Profiling in World War II and the War on Terror*. She correctly concludes that, especially in time of war, governments should take into account nationality, ethnicity, and religious affiliation in their homeland security policies and engage in what she calls “threat profiling”.

Pipes and Malkin, the cutting edge of organised American Jewry, call for the internment of Muslims in detention camps and the stripping of their constitutional rights. Guantanamo is a first swallow of their success. They are not afraid to use the weapon of prejudice against the non-belligerent Muslim community because they rely upon our friends Massad, Pumphrey et al to block any similar move against them.

This problem is much in evidence all around the world. In Sweden, the activists for Palestine are led by a young man of Palestinian origin but Swedish upbringing, Ammar Makboul. This Makboul hates ‘bigotry’ so much that he has forbidden any reference to ‘Jewish settlers’ in Gaza, for reasons similar to those stated by Pumphrey concerning Jewish usurers in Alsace. In his view, they should be described as ‘settlers’, without ‘bigoted and antisemitic reference to their Jewishness’.

The opponent has no such misgivings. Alan Dershowitz calls for the torture of Palestinians and the erasure of their villages; and he is still a professor of law at Harvard. Another American Jewish professor, Linda Allen of Baruch College, CUNY, New York, calls<sup>1</sup> for the transfer of Palestinians to Sinai. This situation is unacceptable. The chivalry of our friends reminds me of the foolhardy Polish cavalry in 1939 – they actually tried to stop Heinz Guderian’s tanks on horseback, as they felt tanks were not honourable enough for their noble souls. As we know, Poland capitulated within one month.

The friends of Palestine have no problem with individual Jews – they could be good or bad, our supporters or our antagonists. But the friends of Palestine have a problem with ‘Jewry’ – the organised structure of Jewish communities. A few weeks ago, *Haaretz* published a huge page-long ad signed by all prominent Rabbis of the land – three hundred of them – calling for “Vengeance to the Evil Folk” [Palestinians] and enforcing religious obligation “never to surrender a single inch of the sacred land to them”. It is a call to holy war.

A call for war usually is met by war. When the Germans declared war on France (in 1939) or on Russia (1941) all Germans suffered the consequences, though the decision was taken by a few persons in Berlin. Now the vast majority of organised Jewish communities carry out their war on Palestine, but our friends (ostrich-like) try to see no evil.

The position of individual Jews is much better than that of any other national collective. Individual Jews can opt out of the conflict by opting out of organised Jewry.

<sup>1</sup> [www.haaretz.com/hasen/spages/489306.html](http://www.haaretz.com/hasen/spages/489306.html)

Nobody has to be a Jew – every person calling himself ‘Jew’ has another identity as well. He is an American, or an Israeli, or a Frenchman. Thus, the friends of Palestine have to confront – not people of Jewish origin, but Jewry consisting of people who choose their ‘Jewishness’ as the most important identifier.

Conclusion:

In the present war, Jewry is a belligerent party; this polity decided to wage war on too many enemies at once. Individuals of Jewish origin could be good or bad; but the organisation is hostile to us. The victory over it is possible, but we have to pierce its Stealth shield manufactured by many skilled hands in many arguments.

## **Jews and the Empire**

(A Talk given at the House of Lords, Westminster, on February 23, 2005)  
Ladies and Lords, Gentlemen, Friends,

It is a great honour for this small writer from far-away Jaffa to speak to you in this ancient abode of democracy and aristocracy intertwined, and I wish to thank my host tonight, my dear brother, his lordship Nazir Ahmed of Rotherham in the heather-bound Yorkshire. I would give much to have another dear friend present here, the late Sir Robin, Lord Phillimore for

much of my love and understanding of England is due to this friendship. I was but a pup, a young journalist, who came to work at your renowned BBC, and the Lord Phillimore was my bridge and my guide to the good old England of Pickwick Papers, for his home stood in this most English swat of land near Henley-on-Thames. Thus England became a love of my youth, England of pubs serving Brakespear Old Fashioned ale, of neat green squares of Kensington where I lived, of milk bottles on doorstep, of the punchy smell of bacon-andeggs and burned toast in the morning, of the pleasant feel of the Guardian pages, of the calm bonhomie of English people, of your lovely maidens who are able to propose and prepare a nice cup of tea in the least suitable moment, of your men with their fair play, the green sweet and somewhat parochial England of Blake, Hopkins, Waugh and G K Chesterton, England as opposed to the Empire.

Much as I love England I came to dislike the Empire. The Empire was a vile 19th century invention. The Empire ruined Iraq and used poison gases against its citizens long before the present Bush-and Blair offensive. No land was too far or too near to be safe from the Imperial assaults: from Shimonoseki in South of Japan to Gondor in mountains of Ethiopia, from Beijing to Archangelsk, from the fishermen' city of Oriente in Brittany to Baghdad, from Dublin to Kandahar, from Dresden in Saxony to Akka in Palestine, the Empire bombed them all. And I do not speak of some long gone days of Queen Anne, but of last hundred fifty years since the fateful accent of your first Zionist ruler, Lord Beaconsfield.

In our country, in Palestine, much of present sorrows are result of the Imperial intervention. The first Intifada, the great Arab revolt of 1936-1939, caused by the creeping Zionist takeover, was crushed by the Imperial forces with great severity. Thousands of native Palestinians were killed, executed, hanged, expelled from their land. The Arab defeat, al-Nakba of 1948 can't be understood without the context of the previous Imperial war against the Palestinians. The Zionist armies administered the coup-degrace to the disarmed, bleeding, powerless rural population whose elite and best fighters were eliminated by the Empire.

Oh, you say, why should we remember it now? We can't let bygones be bygones for the Empire is not a thing of past. Like a monstrous parasite it migrated after sucking the juice of the Brits. Its capital was relocated to

Washington and New York, while England remained a subservient part of Empire, a Greece to the New Rome, or rather a Tyre to the new Carthage. Not only your RAF assists the Americans, but your BBC, once a paragon of objectivity, became a propaganda tool for the New Empire.

I did not come to condemn you but to offer my condolences, for England is one of the Imperial victims. I came first time to your land some thirty years ago, and since then the Empire eats you up as much as it eats everybody else. London became a faceless cosmopolitan city, your cinema is destroyed, your streets are taken by international chains of shops, your newspapers belong to Zionists, and there is a danger the English will be turned into human dust by the Imperial burden as the Romans and Macedonians of old, to be followed by the Americans.

The Empire is not particularly good for people, including the people of the mother country. Let us consider Palestine. Thousands of young British men died in order to conquer Palestine and give it to the Jews. They committed many atrocities, killed a lot of natives, and enforced Jewish supremacy in Palestine. They received no gratitude. Elder people maybe remember the subsequent Zionist terrorist attacks on the British troops, the assassination of Lord Moyne, maybe they remember the two British sergeants who were kidnapped and hanged by the Jews, and their dead bodies were defiled, booby-trapped by the killers. Menachem Begin, our late Prime Minister, was particularly proud of it. Younger people won't even know it, for your media, the mind and the nervous system of the nation, is hijacked by Zionists like Conrad Black and Murdock, and they won't allow this knowledge to be remembered.

But it is vital to remember, for the new empire continues the ways of the old. Now in Iraq, the US and its British dependency continue the same old fight for ensuring Jewish supremacy in the Middle East, for England – or even English business – has no need to be in Baghdad and Basra. Indeed, in the Middle East we have just one reason for wars, terror and trouble – and that is Jewish supremacy drive. In our country, Israel or Palestine, we can have peace today, if we were to agree to equality of Jew and non-Jew. But this principle, so carefully observed in Europe, is anathema to the Jews in Israel. Like in England before the reforms of 1832, your predecessors would not

agree to equality of a lord and a commoner before the law; or in Rhodesia of Ian Smith, the white settlers did not want to be equal with the blacks.

Well, so Jews do not want to be equal. But why should you assist them in their pursuit of supremacy? There is an American joke [of Jay Leno]: “If God doesn’t destroy Hollywood Boulevard, he owes Sodom and Gomorrah an apology.” Indeed, if England keeps supporting the apartheid Jewish state, it owes an apology to Rhodesia and South Africa. Why, indeed, it does? This is not a rhetoric question. Why the New Empire went to war, committed itself to the vast expenses and dangers, antagonised bigger part of the world – and all that in the interests of Jewish supremacy?

In my book – that is the one I came to promote – I try to explain why the Jews have a special place in the Imperial conscience. Superficially, one can explain it by personalities, by the special position of the Neo-cons in Washington and of the Jewish media-lords in the US and elsewhere. Jews indeed own, control and edit a big share of mass media, this mainstay of Imperial thinking; just last month a Rothschild bought the French daily *Liberation*, and an Israeli citizen bought a TV 4 channel in Sweden. This is a valid observation, but not sufficient.

The New Empire, even more than the old one, is infused with Judaic values on an ideological and theological level. This is the thing I try to deal with, because preoccupation with ethnic or religious origins of a person is not only improper but often misleading. Indeed, the strongest enemies of the Judaic values are often people of Jewish origin. Allow me to mention St Paul, Karl Marx and Simone Weil to make my point clear. Another example can be provided by Sir Carl Popper, a colleague of yours who referred to the Judaic concept of chosen-ness as ‘vile’. He also rejected an approach of a Jewish Year Book to have him included, for he said, he does not believe in race and has nothing to do with Jewish faith or values – despite his Jewish origin. Do not concentrate on ethnics, look for ideology. In your case, Michael Howard is less Judaic than Tony Blair, for the first objects to removal of British liberties and to sweeping anti-Muslim legislation, while the second brought this country into the Iraqi war for Israeli interests.

While a Judaic tendency is just an ideological tendency, a special feeling towards Jews is a symptom of certain proImperial predisposition. For

instance, Tony Blair is a great supporter of the Empire. But even if we would not know that, we would be able to guess: for he expressed unlimited support of the Jewish state. The Jewish state is the country where a Jew has more rights than a non-Jew. Three to four million of our native residents have neither right of vote nor citizenship rights for a single fault: they are not Jews. Do not forget, Rhodesia was dismantled for the equal sin of ethnic or racial supremacy.

This feeling that 'Jews are special' found now its expression in the story of Ken Livingstone and his sin coming hard on the heels of Prince Harry and his mishap. Actually, I have heard that at the next costume ball, Prince Harry will be dressed as Ken Livingstone. The Ken's story is simple: the Mayor was rude to a hack. Being a journalist, I sympathise with the journalist; but being rude to is our professional hazard. However, the insult was blown well over normal proportions. If Ken would be equally insulting to a member of Royal family, he will be forgiven if not encouraged. But here – even the Students' Union decided to ban Ken.

Your anti-racist feelings do not come into it. Some time ago I watched the Hard Talk with Tim Sebastian on the BBC. Tim was grilling a Uganda Asian businessman living in England. He told him: well, you Asians in Uganda were heavily engaged in the black market activities, smuggled hard currency abroad, despised the natives and refused to marry them. Actually the same accusations were traditionally levelled against Jews. If Tim would just try to say it to a Jew he would be kicked out of his job same day. But applied to the Muslims – they did not cause a stir. It was just a Hard Talk. So it is not 'anti-racism'. In my view, this unbelievable out-of-proportion response to Ken's affair shows again a mysterious connection of Jews and the new Empire.

One reason is that Jews like an Empire. If there is a choice between an England and an Empire, the Jews prefer an Empire. Benjamin Ginsberg, the Professor of Political Science at John Hopkins University, wrote a book on this subject, called *Jews and the State: The Fatal Embrace* and he attests to this Jewish love of Empire. Any Empire: Franz Josef, the last Emperor of Austro-Hungarian Empire, used to say that Jews are the most loyal of his subjects. In your country, Disraeli was equally proud of his Jewish ancestry and devoted to the Empire-building.

A Jewish joke tells of two Jewish brothers in revolutionary Odessa; one of them emigrated to England and became a peer of the realm, another one remained in Russia, suffered as much as anybody, and eventually the Russian brother was invited by his British brother to London. The brother arrived, received English citizenship, had whale of time, went to Covent Garden, maybe to the Palace, at night the brothers come home, and the Russian brother began to cry. “Oh do not cry, told him the English brother, you had your life, I had mine, it could happen other way around.” “You did not understand me, – says the Russian brother, – I weep for India we have lost”.

This love of Empire explains the easiness Jews change their allegiance – indeed, the same people who were all for the Russian or French or British Empire now became ardent supporters on the new American Empire. Simple minds call it ‘treacherous behaviour’, but it is actually love of Empire per se, and it does not matter who is the titular head of this Empire: Jews are good for an Empire, as long as they feel the Empire is good for them.

Now, there is a large and thriving Muslim community in England. In my view, Islam is a form of Christianity, even nearer to the Nicene Creed than some Pentecostals or other American denominations. What is more important, they are now on the side of freedom, against the Empire, and they are not afraid of enforcers of Judaic values, Jewish or Gentile. This community is very important in order to turn the tide. Let us hope that its introduction will be important for England’s future.

This is the right time to overcome left-right divide: if Michael Howard stands on the right – for liberties – and Blair stands on the left – and for anti-Muslim legislation, for police control and for war, the terms have little relevance today. There are friends and enemies of the Empire in all your major political parties, and equally all the parties are Zionist-infiltrated. There is a need for new realignment in order to unite anti-Imperial forces for full withdrawal of British troops from overseas, for independence of England from the American Empire, for a symmetric response to the Boston Tea Party.

## **The Jews and Palestinians: First Encounter**

# I

The Palestinian Highlands, the heart of the Middle East, a beautiful land of hills and deep valleys, has had a quite stable and permanent population since seven thousand years ago. This modest land had no great resources, and trading routes bypassed it. The Palestinians of old cultivated the olive tree and the vine, walked with their flocks, and worshipped God, perceived as a sacral couple, as Ying and Yang principles, on the hilltops, in the sacred groves, near springs and at great old venerable trees. The male Deity was the Spirit, the female Deity was the Earth, and together they created the world as we know it. Man is feminine in comparison with Heaven, and masculine in relation to Earth. This faith still reverberates in our veneration of Our Lady, Her Son and the local saints, this link to the beautiful earth-bound and spirit-related tradition.

The Palestinians of old had an epic cycle of stories of the tribes of Bne Israel, their legendary ancestors. Their cultural heroes, Abraham and David, star in many stories, like their contemporaries Prometheus and Achilles. Those were stories about 'good old days', like stories of King Arthur of Britain, but more than that. These stories described Man's way to God as it was discovered by Abraham the spiritual path-finder. Thus, the Palestinians created the narrative of the Bible, and some parts of it were written down. They never established a powerful state, and stories of David and Solomon were just that: attractive stories. Their small states were subdued by Assyria and Babylon, and since then they were well integrated in the Bilad as-Sham, or the Fertile Crescent, still preserving their identity as a mountain folk.

The Jews, a religious fraternity, or a mystery religion community, came into being between the 5th and the 3rd centuries BC, in the big cities of the Middle East – from Susa of Persia and Ctesiphon of Babylonia to Antioch of Syria and Alexandria of Egypt. In those years, the old world collapsed and a new world came into being. Tremendous upheavals of Babylonian, Persian and Macedonian conquests ruined villages and small towns. Uprooted peasants, priests of destroyed temples, nobility without estates were drawn into the first big cosmopolitan cities. They had to do without traditional support, without their local gods and shrines. They responded by forming

supportive fraternities, related to the cults of Isis and Mithra, or Orphic, Eleusinian and Dionysian mysteries. The *Encyclopaedia Britannica* writes:

The different mystery religions were not exclusive of one another, but they appealed to different sociological groups. The middle class of the Greek and Roman cities preferred the Dionysiac societies, the festivals of which were a cult of beauty and merriment. Isis was worshipped by lower middle class people in the seaports and trading towns. The followers of the Great Mother in Italy were principally craftsmen. Mithra was the god of soldiers and of imperial officials and freedmen.

Thus, it was not ethnic origin, but affinity of temperament that caused people to choose their mystery religion. One of the fraternities chose the Unseen God, Who chose them. They called their God by the name of the ancient deity of desert and thunder, Yahw, and themselves, the adepts of Yahw, Yahwids. (Though the name of the deity was Semitic, the ending was a Greek one, as the cities spoke Greek. The word also reminded of the tribe of Yehwda, Judah) That is the origin of the self-appellation of Jews, 'YeHWDim'. While describing the contemporary cult of Isis, *Encyclopaedia Britannica* writes:

The higher grades of the Isis Mysteries were reserved to persons born of the priest caste of Egypt. To be born into this caste was more important than talent or skill. This limited the quality of the priests and was a serious disadvantage in the community's competition with other religions. But a second way of advancement within the religious group was devised for men of Greek or Roman origin. In Egypt, there was a group of elevated laymen – the porters of the holy shrine (pastophori). They were inferior in rank to everyone of the priest caste; but in Greek and Roman countries the rank of the pastophori became a surrogate for the native priest caste of Egypt. The pastophori were, in fact, the religious leaders of the communities.

In a similar way, the priesthood of the Jews was that of the priest caste of Jerusalem temple, and Pharisees were the equivalent of Pastophori of Isis cult. The fraternity members were not mainly people of the small principality of Judah, a tiny place on the map of Middle East, which had lost its short-lived statehood many years before. The people of Judah did not call themselves 'Jews', nor 'Yehudim', but later, this proximity of names created

a myth of the Judean origin of the Jews. Such puns are commonplace in historical folklore: Modern Russian nationalists derive the Russian self-appellation, 'Russki', from the old Italic tribe of Etruscans. Israelis derive the name of Jerusalem, Yerushalem, from shalom, peace, instead of Salem, the Semitic god of sunsets. Visitors to troubled Jerusalem would be the first to admit: the city has more wonderful sunsets than peaceful days.

Paradoxically, the leaders of the Jews – Jerusalem priests and non-Palestinian Pharisees – identified themselves with Israel, the big neighbour and eternal adversary of Judah. They adopted a cycle of Palestinian Bne Israel stories and traditions, compiled the old texts, edited them, connected, deleted, added and created the Old Testament as we know it. They used the stories and traditions of Bne Israel as the Dorian bard of 8th century BC, Homer, used 'the court epic of Mycenaean Greece' (words of Robert Graves in *The Anger of Achilles*) while composing *Iliad and Odyssey*, or, as did Peisistratus, the tyrant of Athens in 6th c BC, who published the texts of Homer.

The new Bible preached monotheism, or the denial of local spirits and manifestations of God. Traditional Palestinian faith, and the faith of other 'territorial' nations, filled the Earth with signs of the Divine presence. The new 'extra-territorial' Jewish approach to God may remind us of the museum curators' attitude to art: the Jews 'removed all traces of God' from small shrines of Palestine to their great Temple in Jerusalem. For this reason they destroyed temples and shrines in Shechem and elsewhere. As Le Louvre concentrated the masterpieces of art and left the towns and cities of France bereaved, the Temple of Jerusalem was a giant Hoover that concentrated Spirit in one place and left the rest of the land spiritless.

Metaphysically it corresponded to the great concentration of spirit in One God, and it left the world of their perceptions devoid of spirit. The Israeli archaeologist Israel Finkelstein of Tel Aviv University noticed in his popular *The Bible Unearthed*<sup>1</sup> that the Deuteronomic source of the Bible elevated King Josiah to the highest place in its hierarchy, for he destroyed all sanctuaries of the land save one in Jerusalem. It is not all that clear to what extent the description of Josiah's deeds corresponds to the real historical facts, and one may prefer the careful position of Thomas Thompson of Copenhagen University who views all ancient 'history' of Israel and Judea

as an after-construction of much later days. It does not matter, for us, whether the Jewish leaders and theologians received some tradition from the old days of Josiah, or invented it, for it became the foundation of their anti-territorial faith.

Christianity undid this metaphysical knot. Every Christian Church is the Temple. Every priest is the High Priest. Toulouse and Minsk are as sacred as Jerusalem. The faith of Christ and the Virgin was universal and local, at once. Veneration of local saints fully restored the fabric broken by the editors of the Hebrew Bible. Christ reversed the action of the Jewish Hoover, emptied Jerusalem of the excessive burden and filled the earth again with spirit. The Jewish temple was destroyed – it was the end of the spiritual dotcom bubble.

But the Jews still wish to reverse the process. There are dreams of destruction of all churches, crystallised in a special blessing of the Lord who overturns the shrines of the ungodly. A Jew is supposed to say it whenever he sees a deserted or ruined church. There are dreams of restoration of the Jewish temple in Jerusalem on the site of the al-Aqsa mosque, expressed in a public campaign and in erection of the cornerstone of the Temple. Even Shimon Peres, a ‘secular’ Jew, called for creating the world capital in Jerusalem and to fulfil the eternal dream of Jews. However, their dreams are others’ nightmares. The world needs no capital, no central temple, for all the Earth is His Temple.

<sup>1</sup> co-authored with Neil Asher Silberman.

The new Bible contained other troubling ideas. The original theological thought of Man usually contained the memory of the loving union of Heaven and Earth, mirrored in the love of Man and Woman. Interpreting the old myths of creation, the Gnostics taught of the primeval union of Gaia the Earth and the Spirit of God. The soul of Adam was consubstantial to Christ, and St Luke counts generations from Adam to Jesus. The Gospels spoke of the Union of the Virgin Mother with the Spirit of God that begets Christ. The union of Man and Woman is to remind us of the cosmic embrace that gave birth to Man, and that was the central part of the mysteries performed in the temples of old.

The new Bible undermined the position of woman: an all-male God created an all-male Man, while Woman brought God's Anger upon him. In the later Talmudic stories Adam did not touch Eve for a hundred and thirty years after the Exile from Paradise. Denial of Earth is connected (identical to) Rejection of Woman. In Palestine before the Jews Woman was as sacral as Man, and their union was sacral, too. Priestesses of love were called 'kedesha', 'holy women', in the ancient Biblical texts. (Modern translations offer the rather misleading term, 'temple prostitute').

Christianity undid this knot, too. The New Eve washed off the sin of the old one. The cult of Our Lady overturned the Judaic scheme. Once again, Woman – Virgin, Mother, Earth, Nature – was venerated by Man.

As much as She is venerated by Man, She is hated by adepts of the Jewish values. 'Blessed is the Lord for he did not create me a woman', a Jewish man is supposed to say daily. Their fight against veneration of Our Lady manifests in their involvement with pornography. The Jewish publishers of Playboy and Penthouse, these flagmen of porn, contributed hugely to the effort to profane love and degrade Woman. The first fruit of the Cabal-promoted US victory in Afghanistan over 'fundamentalists' was fresh delivery of smut to the local market.

Marx noticed that pornography de-contextualised Woman's body and commodified it. But it also undermined the worship of the Virgin. A person whose eye is constantly bombarded by images of naked women is not likely to stand and behold in ecstasy the tender face of the Madonna.

Sigmund Freud, in the vein of Friedrich Engels and Marcus Aurelius, offered his interpretation of Heavenly Love as a substitute (sublimation) of earthly sex drive. If a man has enough sex, he won't be interested in Divine love, said Freud. He was mistaken, but the two feelings are indeed connected. Why do Jews move their bodies at prayer, a Tsadik was asked, and he replied as a Sufi could reply: we copulate with the female face of God, Shechina. This connection of sex and worship found its sublime (not sublimated!) form in the worship of the Virgin. Freud's thought could come only to a man who never experienced Grace or the love of a woman, to a spiritual and sensual impotent, but the idea fitted with the vulgar materialism of his time.

Still, Love remained the subject of the Bible; love of the Fraternity (they called it 'Israel') and its God. Thus the Fraternity became a Deity. Eventually it became the only Deity, for God Almighty was removed from this world. Marx wrote: "the jealous God of Israel is money". But actually, the true God of Israel is Israel. The Jews worship Israel, i.e. themselves.

Christianity and Islam undid this knot in two ways. Christianity created the idea of the New Israel, the Church, an all-embracing community (the Ummah of Islam), and returned to the original idea of the Covenant of Man and God, as it was perceived by Abraham and Moses. 'Abraham was not a Jew, he was a Haneef', i.e., a man who sought God, in the words of the Prophet Muhammad. Love of Man and God took the place of the Love of the Community and its God.

The Jews retained their narcissistic self-deification. (The late Israeli playwright Hanoch Levin, parodied it in his early play, *the Bathroom Queen*<sup>1</sup>). The self-deification of the Jews created the chasm between the divine Israel and other nations. The Chief Rabbi of Israel, the greatest modern proponent of Judaism, Rabbi Kook, wrote: "The difference between a Jewish soul and souls of non-Jews is greater and deeper than the difference between a human soul and

<sup>1</sup> In a short novella *The Courting*, an Israeli girl called Hulda Dever (Plague Rat) 'sits on a park bench, entrapped by her inner charm'. A young officer Boaz stops by.

**HULDA.** I sit ergo I exist.

**BOAZ.** I am not one of those who sit down.

**HULDA.** My name is Hulda. Hulda Dever. I was born in Tel Aviv, in the respectable family of my father the architect and my mother the newspaper columnist. I grew as the sound of flute does. At 17, when I was still rollicking with the boys in high school, I was nominated the Paratroops Delight of Gaza and North Sinai for the financial 1967/1968 year thanks to my boobs, elastic but firm. Now I am doing my master in the Military Law and prepare myself to peaceful and bright life for the sake of the state and the people of Israel.

**BOAZ.** I am Lieutenant Boaz, the CFO. My friends, ministers and foreign correspondents call me "daring CFO Boaz", but I do not like it as I consider myself an ordinary soldier who is doing his military duty. Everyone would do the same in my famous tank raid that gave me the Hero Star from the hands of the Pope, not that I know why he gave it to me, as everyone would do the same. My dashing forelock and dashing eyes I retained from my cheerful childhood spent with my father the newspaper columnist and my mother the orthopedist. Now I am a brilliant commander and strategist,

daily proving my abilities for the sake of the state and the people of Israel. **HULDA.** Autumn.

**BOAZ.** I am not one of those who notices whether it is autumn or not. **HULDA.** I do not express myself in such a way, as a rule, and my acquaintances usually perceive me as a jolly and superficial young girl. But as the matter of fact I am a Daughter of Autumn, and existential sorrow is the fate of my soul. Destiny of Judaism worries me, and my thoughts ponder the meaning of Holocaust.

**BOAZ.** I am familiar with this feeling though I hesitate to admit it. God alone knows that I am thinking and sophisticated man, and on the battlefield, among wounded and dead, I bit my lip and feel the unbroken link with Cabbala.

*After this dialogue, Hulda embraces herself in the fit of passion, and Boaz caresses himself:*

**HULDA:** Wonderful Hulda... **BOAZ:** Dashing Boaz...

the souls of cattle”<sup>1</sup>, because a Jewish soul is an integral part of the deity called Israel. Many authors have accused the Jews of clannishness, of mutual support and disregard for an outsider. They rarely understood its religious component. The Jews have a higher purpose: to make all people on earth recognise the divinity of Israel.

Modern Jews rarely comprehend their feeling towards the Jewish People. They are aware of their deep sense of belonging, but the element of deification remains outside of consciousness. Still, it defines a very important feature of Jewish behaviour. Jews respond immediately and strongly at any perceived negative judgement about Jews as a whole or about Jews as separate beings. The strength and persistence of the Jewish response caused Charles Dickens to regret the depiction of Fagin (rhymes with Begin) in *Oliver Twist*.

Since then, a rare author dares to introduce a negative Jewish character in his book. Le Carre managed to write a book, *Single and Single*, about the dismantling of the Soviet Union and the mass theft of Russian communal property without a single Jew in it. This is like describing the Mafia without mentioning Italians. He has a sinister character, a lawyer operating from behind the scenes, but the author stresses repeatedly that this Lidsky or Slutsky is a Pole. Well, Le Carre is a careful guy, and Poles, or indeed Italians or Brits, do not mind. Nobody minds but the Jews, because they feel it a sacrilegious attack on their deity, the Jewish People.

Alexander Solzhenitsyn encountered this problem<sup>2</sup>, as in his books there are complex Jewish figures. They are KGB officers, informers, the top of the prison administration. None is demonised, but none is made a saint, either. He was immediately attacked and offered a way out: to introduce a main character, a “noble, strong and daring Jew”. He ignored the advice, and received a letter from Mme. Pomerantz, a leading Russian Jewish intellectual, quoth: “The Nation is the very foundation of life, it is sacred and consubstantial to God. One who speaks against the whole Nation speaks against God.” Solzhenitsyn doubted her sincerity: “Surely we would be allowed to refer to the qualities of “whole nations” if we would promise to condemn ourselves and glorify the Jews.” But the remark of Mme. Pomerantz was partly sincere. She expressed in a clear and unambiguous way the feelings of Jews towards the Jewish People: it is a Deity, as only Deity is “sacred and consubstantial to God”, and one who speaks against Deity, naturally speaks against God.

<sup>1</sup> Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel*, p 9 <sup>2</sup> based on his *Jews in Russia and USSR*, 1967, published 2001.

The original faith of Jews established in the 5th to 3rd centuries BC was hugely successful. By the 2nd century BC, millions of Jews lived in the big cities. They were fraternity members of heterogeneous ethnic origin, judging by their names and letters. The communities of Jews came to control the commerce and politics of the Middle East.

The Jews lived least of all in Palestine, the land of the Biblical narrative, as Palestine had no large cities. In 450 BC, the indefatigable Herodotus walked through Palestine (and called it ‘Palestine’, though Jewish apologetics attribute the name to Romans of the 2nd century AD). He did not see a Jew; he never heard of them; even Jerusalem was too small to be mentioned. The Return to Zion as narrated in the Book of Ezra, was just a story.

The biological descendents of the Bible characters, the Palestinians of Shechem and Hebron, probably did not pay much attention to the editorial job done in Antioch and Ctesiphon. They lived in their villages, and still live there now, and worship Christ and the Virgin, or Allah, on the same sites where their ancestors of old prayed to El and Anath, Yahwe and his Ashera. They still cultivate olive trees and throw stones at bulldozers, as their

ancestors did at Goliath. Farmers of Cornwallis do not give much thought to the latest editions of the *Mort d'Arthur*, nor do they sit around the Round Table either.

But later the Jews came to Palestine and turned the ruined fortress of Jerusalem into their headquarters and place of refuge. It is an established pattern of fraternities. The Knights of St John had their headquarters on Rhodes and, later, on Malta. The Assassins or Nuzairis chose the impregnable castle of Alamut for their Old Man of the Mountain. The Jews also needed a centre for their policies. Rich and industrious, they built up Jerusalem and went out to conquer the natives. At that time the anti-native narratives of the Bible were composed. Only conquering immigrants could compose these violent calls to kill every native.

In the bloody Maccabean wars (168-110 BC), the Jews subdued the Palestinians and forced some of them to accept a new faith. They did not make the converts equal, though. The Palestinians, the biological descendents of Abraham and David, remained second-class citizens ('am ha-aretz'), in the Jewish Commonwealth. Even native descendents of priests ('cohen am ha-aretz') were a way below salt.

The relations between the Jews and the Palestinians were as bad then, as they are now. The Jews had a great propensity to genocide, and modern archaeologists find the horrible relics of mass destruction everywhere from Maresha to Shechem. The conquered cities were given to the sword, temples burnt, survivors taxed to death. When in 63 BC the Roman general Pompey came to Palestine, he was met as a liberator by the native population. Jewish rule in Palestine lasted less than 80 years and collapsed, as they proved themselves rulers too cruel even for that illiberal epoch.

Still, even after the loss of the bigger part of Palestine, the Jews retained Jerusalem and its vicinity for another 130 years, and from this base, the fraternity tried to influence the known world. The first half of the first century had been a time of great ascendancy for the Jews. There were millions of Jews in Rome and the Parthian Empire, but even more sympathisers, 'God-fearers', upper-class Gentiles who inclined to the synagogue.

(Why the upper classes and not the ordinary people? Because the Judaic approach of the huge gap between 'our' and 'their', or 'outgroup' and 'ingroup' is particularly suitable for the upper classes. It allows them to enjoy supreme luxury while disregarding the wishes and needs of the lower classes. Neo-Liberalism is the Judaic approach stated in general terms, and we know it is good for upper classes and bad for lower classes whose right to life is denied).

Every second matron of Rome observed the Sabbath. In those days the Jews formed a big part of the imperial elite, and Seneca wrote in his proverbial Latin, '*victi victoribus leges dederunt*' ('the defeated lay law to victors'). The complaints of Tacit could be written by Pat Buchanan. The acme of Jewish influence was achieved when this great pyromaniac, Emperor Nero, converted to Judaism, according to Jewish sources.

The similarity with our time is even more staggering, bearing in mind that in both cases, this rise of Jews took place within a historically short time, just over a hundred years. The Romans of Sulla (d. 78 BC) knew of Jews as little as the Americans of President Monroe (1824 AD), while Nero (d. 68 AD) was as aware of Jews as President Clinton.

## II

The Jews of Christ's day were a heterogeneous lot of millions of adepts, spread from Babylon to Rome to Alexandria. They spoke a variety of languages, and had various ethnic origins, but shared the affinity of temperament and character. In Palestine, the majority of 'Jews' were the natives of Palestine, forcibly converted into Judaism by the Hasmonean kings in 168-110 BC. The Palestinians remained second-class natives ('am ha-aretz'), who had to provide and to be prepared to give their life for the first-class Jews.

The Talmud contains numerous references to the natives: "It is better to feed one's daughter to lions than to let her marry a native." (This maxim was repeated last year by Avrum Burg, a Labour leader and speaker of the Israeli parliament. He said: "Palestinians are not the people you would like to marry your daughter to"). Rabbi Yohanan said, "It is permitted to tear a native like one tears fish." Rabbi Eliezer the Great said, "It is good to pierce and stab a native even on Yom Kippur coinciding with Sabbath." His shocked disciples tried to correct him, "why don't you say 'slaughter' a native, dear Master?" and he replied, "Slaughter demands a benediction while piercing does not demand a benediction." An animal should not be slaughtered without a benediction, to pacify his soul, but R. Eliezer did not want to waste a benediction on a native (i.e. he was not even willing to deal with natives as with animals) <sup>1</sup>

The leaders of the Judaic mystery religion wished to make their faith a world-embracing one. They did not want to turn the whole of mankind into Jews, as even in their Palestinian fief they were not willing to allow for the equality of converts and the 'real Jews'. They wished for mankind to worship Jews, to adore Israel, to participate in veneration of their Deity, as "the God of Israel" in their eyes was but the spirit of the People of Israel. That is the true meaning of "Jewish world domination designs".

<sup>1</sup> These sayings were censored out of printed versions of Talmud and reprinted in full only now in Israel. Until recently, they were printed separately for the scholars as 'Hesronot Shas'. The quotes are from Pesahim mem tet 13 bet, in hesronot p 8: "Omar R Eliezer, am haaretz mutar lenochro byom

kipurim shehal lihiot beshabat. Omru lo talmidav, Rabbi, emor “Ieshohto”! Omar lahen ze taun bracha, uze ein taun bracha. Omar R Yohanan, am haaretz mutar lekor’o kedag etc.

But 2000 years ago their domination plan misfired. The second-class citizens, new converts of Galilee, were tied to their soil. They loved their land, their terraces and olive trees, vineyards and springs. People of soil cannot understand the need to be a master, nor do they wish to be slaves. The Palestinians considered themselves the descendants of Abraham, the hospitable friend of God, of David, the Palestinian king of old. They corrected the mistake of selfadoration by a ruse: they expanded the Fraternity and made it a universal Church, thus returning the Jewish faith to its Palestinian origins of Abraham and Moses. (That is why the result is called “the fulfilment of the Mosaic faith”). They turned every church into a temple. They repudiated usury, authorised by the Bible editors. They venerated Mary, the spouse of God, a woman of Sepphoris in Galilee. Their veneration of local saints restored holiness to the whole land. They made images reminding that Man was created in the likeness of God.

Mystics and spiritualists would say that the force of good made a wondrous supposition, and instead of the Enslaver of Nations, the Spirit of Brotherhood was embodied in a man of a small Palestinian village of Nazareth. It was manifested in the wild countryside of the Judean desert, where the ruddy colour of soil gave it the name of the Ascent of blood. Nowadays there is a small building called the Good Samaritan Inn, of the parable told by Jesus about a man wounded by robbers and left to die in the desert. The Jewish priest avoided him, a Levite passed by, but a Samaritan treated the man as his brother and saved him. The Jews hated Samaritans like the modern Israelis hate Palestinians, and for a similar reason: Samaritans were the true descendants of Israel, whose name the Jews adopted. By elevating the Samaritan, Jesus broke with the tradition of denying other people’s humanity. That is why the Pharisees and the Priests sentenced him to death.

The Divine punishment was swift. The Roman Empire, almost suborned and taken over by the Jews, reasserted itself and destroyed the Temple of Jerusalem, removing the territorial base of the Judaic creed. It took another hundred of years of rebellions and wars to subdue and break down Jewry. With Divine assistance, Mankind corrected its errors, rejected supreme

egoism and continued its normal troublesome life. On the broken ruins of Jewry, Christianity sprung, as a butterfly from the discarded caterpillar shell.

The majority of Jews in Palestine embraced Christ and became an integral and indistinguishable part of the Palestinian people. It was a long process, while some were received in the Church, and others converted to Islam, a Middle Eastern native form of Christianity with strong Judaic elements, a prefiguration of Protestantism.

Millions of Jews in the Roman Empire did the same, and became assimilated in Egypt and Italy, Spain and Greece. Old Judaism was perceived as too archaic even before its demise, as in Christ's days, the old religion of animal sacrifices was outdated, and people looked for new forms and new meaning. Christianity contained all the good elements of the Judaism of old: Christ was the new all-embracing transfiguration of the God of Israel, while the Church provided a community and the joint service of God; but it never became an object of self-adoration, as the Holy Virgin, the Mother of God, took the place of the female Deity in people's minds. (Centuries later, Calvin's destruction of the Marian cult was connected with rise of self-adoration, or 'Jewish-ness' in the terminology of young Marx, and eventually with the Rise of the Jews).

Still, the powerful fraternity of the Jews did not disappear. Small groups of adepts in other countries carried out their Counter-Reformation and created a new faith, strongly anti-Christian and anti-Gentile. Its credo contains the *Birkat Ha-minim*, the Curse of the heretics. In the original form that survived in Geniza of Cairo, it was directly aimed against Christians, but later it was altered and its original meaning obscured. At its beginning, it was a religion of sheer hatred toward a goy.

Shmuel Hugo Bergman, a German Jewish philosopher, later the President of Hebrew University, wrote: "Two factions forever struggle within Judaism. The separatist faction hates Gentiles. Their slogan is "Remember Amalek" (i.e. "Kill the Goy"). But there is a faction of love and forgiveness, the Judaism of "Love thy Neighbour."

Bergman was mistaken. The Judaism of "Love Thy Neighbour" is called Christianity. But Christian influence on Judaism could transform the Hate of

Amalek into Love of Neighbour within the souls of individual Jews. Some of them would become Christians, others would – in harmless vanity – claim like Bergman, “we were always like that”. But often the spirit of hate would pull them back into the abyss. Thus Bergman, a supporter of one democratic state in Palestine, eventually condoned Zionist crimes.<sup>1</sup>

The most horrible adjectives and laws against Gentiles were formulated by the new faith. (For instance, Rabbinic Judaism permitted the killing of a Gentile by a ruse: a Gentile may be enticed to descend into a well, and then a Jew may remove the ladder and leave the goy to his death. In order to avoid sin, he should just ‘remember’ that he needs the ladder for some purpose).

Critics of Judaism (“antisemites”) published many books full of dreadful quotations from the Talmud and later scriptures of Jews. The younger generation of Jews doesn’t believe these books, because of their combative nature. The older generation of learned Jews knows these things but hesitates to admit these quotes are correct. Still, they are confirmed by the modern discussion of the antiGentile tendency in Judaism, as carried out by a few Israeli and American Jewish scholars, notably by Israel Shahak and Norton Mezvinsky, Israel Yuval, and Abraham Shafir, whose dissertation<sup>1</sup> is still one of the best and waits for a publisher. On the other hand, nowadays some Rabbis in Israel freely repeat the most awful things against Gentiles, orally and in writing. Such is a treatise by Rabbi Alba purporting to prove that a Jew is entitled to take life of a Gentile. It was published in the volume dedicated to the mass murderer Baruch Goldstein.

<sup>1</sup> See Shahak, 3000 years

Eventually this hatred calmed down, but it never was admitted and exorcised. That is why it came back with a flourish in the moment it was encouraged by the Jewish leadership.

## **The Origin of modern Jews**

Many modern scholars reject the idea of biological continuity between the Jews of the Talmud and the Jews of our days. Arthur Koestler in *The*

*Thirteenth Tribe*, using the theory of Prof. Pollak, came to the conclusion that European Jews are descendents of Khazars. Prof. Paul Wexler of Tel Aviv University corrected his theory in his groundbreaking book, *Ashkenazi Jews*, and demonstrated that we are mainly descendants of various Slav and Turkish tribes, converted into Judaism a thousand years ago. He based his findings on study of Yiddish, the Jewish language of Eastern Europe.

Another concept of modern Jewry's genesis was offered by a bright young Jewish man from Warsaw, Abram Leon, who died in 1944 in Auschwitz. Just before his capture by the Gestapo, this ex-Zionist-turned-Trotskyite completed his only book, the short and brilliant *The Jewish Question: A Marxist Interpretation*. This book defines Jews as a 'peopleclass', as a social strata with some quasi-national qualities. According to Leon, medieval Jewry was a motley collection of outlaws who wished to deal with usury and similar occupations.

A descendent of Jews who would rather work the land would leave Jewry. A Christian who desired to become a usurer or tax farmer would become a Jew, wrote Leon. He quotes in his book some documented examples of Polish nobles who decided to become Jews in order to engage in banking. Poor Jews gave up their Jewishness, as the Jews of Sicily; rich and proper Jews who wished to join the civil society of their lands, embraced Christianity and were ennobled. The remainder were those who chose anti-social occupations: usury, smuggling, sales of alcohol and drugs, the slave trade and the white slave trade. In other words, it was a semi-criminal group, akin to the Guild of Thieves and to Gypsies – another 'people-class' of the Middle Ages.

In G. K. Chesterton's short story, *The Purple Wig*, there is a Duke of Exmoor, who hides his ear under an unusual purple wig. Folks tell of the deformed ear he inherited from his accursed ancestors, like a sign of the devil, and they pity him. Whoever sees the horrible ear, will certainly lose his mind, goes the legend. Only the modest Catholic priest, Fr. Brown, was not afraid. He took the wig off the Duke, and everybody saw his ordinary ears. The Duke turned out to be a rich Jewish financier, a Mark Rich or Conrad Black of his days, who bought the title of Exmoor complete with the legend of the Curse.

Whether you accept the reading of Leon or Koestler, of Boaz Evron or Paul Wexler, there is no “guilt of deicide”, no “racial qualities”, no “predestination”. But also, there is no great antiquity, so pleasing to our vanity, no basis for the claim to the land of Palestine. The position of Leon became the accepted line of American Trotskyite groups.

However, it is not the only possible reading of history. Lev Gumilev denied the theory of the mass conversion of the Khazars. This expert on the Khazars thought that the Jews ruled in Khazaria, like their brethren ruled in postRevolutionary Russia and in the modern US, over non-converted Gentiles. Then there were no great masses of converts.

Perhaps modern science will be able to answer this question. The genetic labs of Tel Aviv University try to prove that the Jews are of one stock. Meanwhile they publish a few inconclusive results, which do not exclude some Mediterranean origin of modern Jews. Apparently, some Jews are of Palestinian origin, while some are descendents of converts. The similarity of some Jewish genes and that of Palestinians could become a bridge for racially minded people into the happy future of integration. But this integration needs a religious component in order to transform Jewish immigrants in Palestine into another Palestinian tribe. How can it be done?

### ***The Elders of Zion and the Masters of Discourse***

“The latest controversy to involve the Arab World concerns a TV program, *A Rider without a Horse*, that started airing on several Arab satellite channels on Wednesday, Nov. 5, the first day of the holy month of Ramadan. The source of the controversy is that the program is partly based on *The Protocols of the Elders of Zion*, the old forgery originating in Tsarist Russia,” writes Qais S. Saleh, a business consultant from Ramallah on the excellent website, CounterPunch.<sup>1</sup> Expectedly, Saleh condemns the broadcast and warns the Palestinians and Arabs to stay away from the bad old wolf of anti-Semitism, or, as he put it, “the trend of importation of anti-Semitic bigotry.”

Saleh's view coincides with that of Michael Hoffman, on whose site the *Protocols* can be found. Hoffman thinks Arabs have no need to import anti-Semitic arguments from the old and far-away sources, provided they have a fresh round-the-clock local source: actual behaviour of the Jewish state and its Jewish citizens. It is much more convincing than old tales.

<sup>1</sup> *A Horseless Rider, The Protocols Of The Elders Of Zion & Imported Bigotry*, by Qais S. Saleh, CounterPunch, November 13, 2002

[www.counterpunch.com/saleh1112.html](http://www.counterpunch.com/saleh1112.html). See more on

[http://abcnews.go.com/sections/world/DailyNews/egypt021121\\_TV.html](http://abcnews.go.com/sections/world/DailyNews/egypt021121_TV.html).

However, the *Protocols* are still with us and still entertain minds. Recently, the leading Italian novelist and thinker Umberto Eco contributed his opinion on the subject to the *Guardian*.<sup>1</sup> Eco "explains" the popular feelings towards the Jews: "They . . . engaged in trade and lent money – hence the resentment towards them as "intellectuals." In my limited knowledge, it is not the intellectuals who lend money, but bankers and loan sharks, while true intellectuals find their behaviour repulsive. Probably Eco has a different definition of 'intellectual' up his sleeve. "The illfamed *Protocols of the Learned Elders of Zion* were a rehash of serialised fictional material, and prove their own unreliability, since it is hardly credible that 'the baddies' would reveal their fell purposes so blatantly," concludes Eco.

One can forgive a business consultant from Ramallah, but Umberto Eco could notice that his definition would fit some other books, for instance, *Gargantua* and *Pantagruel*, an even older forgery, pretending to be a real chronicle of the Giants family, and built on 'serialised fictional material'. *Don Quixote*, *Pickwick's Club*, *1984* of Orwell – all these books "pretend" to describe real events to the same extent. They are 'forgeries', as they are ascribed to somebody else: *Don Quixote* to Sid Ahmed Benengeli,<sup>2</sup> and *Gargantua* to Maitre Alcofribas Nasier.<sup>3</sup>

*The Protocols of the Elders of Zion* are best described as 'pseudo-epigrapha', rather than 'fake'. They belong to the same category as Thomas Friedman's "Letter of President Clinton to Mubarak." After all, pseudo-epigraphic genre is

<sup>1</sup> <http://books.guardian.co.uk/review/story/0,12084,775668,00.html>, “The poisonous Protocols.” by Umberto Eco.

<sup>2</sup> *Cide Hamete Benengeli*, in Cervantes’ spelling.

<sup>3</sup> Nom de plume of FranHois Rabelais.

an old and venerable one. It is even better to consider the *Protocols* 'a political pamphlet'.

In this essay, we shall attempt to find out why the *Protocols* refuse to lie down and die. We shall stay clear from the usual question, “who wrote it.” Its real author remains unknown, and it is difficult to imagine this person, for the *Protocols* are a literary palimpsest. In the days of yore, a scribe would write his composition on a piece of old parchment, previously removing an older text. The erasure was rarely total, and a reader was treated to an integrated version of the *Golden Ass* and *Fioretti* of St. Francis. In the *Protocols*, there are layers of old and even older stories, and it precludes a meaningful quest for the ultimate creator. Every text should be treated on its own merits, disregarding the question of authorship. Although, Jorge Luis Borges wrote that the author is an important part of a text. Indeed, if we would know the Protocols contain a real blueprint of some Jewish elites, we would have our answer ready in minutes. But *Protocols* were published in the end of the 19th/beginning of the 20th century “as found” – as apocrypha. They became a great bestseller and still stay there, though in some countries (notably the Soviet Union), mere possession of the text was punishable by death.

The Anonymous author of the *Protocols* describes a master-plan for vast restructuring of society, creation of a new oligarchy and subjugation of millions. The final product is not too different from the one described in a contemporary piece of writing, *The Iron Heel* by Jack London, the great radical from Oakland, California. However, London expected a harsh crack-down, while Anonym’s way to subjugation leads through Machiavellian manipulations and mind control à la Orwell’s 1984. (Orwell’s homage to the *Protocols* is even more striking as it is rarely noticed).

“The difficulty of the *Protocols* is in an uncanny dissonance between its uncouth language and deep social and religious thought. It is a rude parody-like rendering of a satanic, subtle and well-thought out plan,” wrote the

Nobel Prize winning novelist Alexander Solzhenitsyn<sup>1</sup> in his (written in 1966 and published in 2001) analysis of the *Protocols*:

The *Protocols* . . . show a blueprint of a social system. Its design is well above abilities of an ordinary mind, including that of its publisher. It is a dynamic process of two stages, of destabilization, increasing freedom and liberalism, which is terminated in social cataclysm, and on the second stage, new hierarchical restructuring of society takes place. It is more complicated than a nuclear bomb. It could be a stolen and distorted plan designed by a mind of genius. Its putrid style of an anti-Semitic grubby brochure [intentionally] obscures the great strength of thought and insight.

Solzhenitsyn is aware of the faults of the *Protocols*: “Its style is that of a filthy leaflet, the powerful line of thought is broken and fragmented, mixed up with ill-smelling incantations and psychological blunders. The system described is not necessarily connected with the Jews; it could be purely Masonic or whatever; while its strongly anti-Semitic current is not an organic part of the design.”

Solzhenitsyn makes a textual experiment, removes the words ‘Jews’, ‘Goyim’ and ‘conspiracy’ and finds many disturbing ideas. He concludes: “The text demonstrates impressive foresight on the two systems of society, the Western and the Soviet one. While a powerful thinker could possibly predict the development of the West in 1901, how could he grasp the Soviet future?”

Solzhenitsyn braved the Soviet regime, dared to write and publish the mammoth *Archipelago Gulag*, an indictment of the Soviet repression, but even he stalled and did not publish his research on the *Protocols*. He asked that it be published after his death only, and it was printed against his will in a very small number of copies in 2001. Let us follow Solzhenitsyn’s line of thought and gaze into the crystal ball of the *Protocols*, while temporarily discounting its “Jewish line” and paying heed to the idea of creating a new system, not necessarily a Jewish-dominated one. The master-plan begins with the reshaping of the human mind:

<sup>1</sup> Alexander Solzhenitsyn, *Evrei v SSSR i v budushei Rossii*, 2001 (in Russian).

People's minds should be diverted (away from contemplation) towards industry and trade, and then they will have no time to think. The people will be consumed by the pursuit of gain. It will be a vain pursuit, for we shall put industry on a speculative basis: what is withdrawn from the land by industry will slip through the hands of workers and industrialists and pass into the hands of financiers.

The intensified struggle for survival and superiority, accompanied by crises and shocks will create cold and heartless communities with strong aversion towards religion. Their only guide is gain that is Mammon, which they will erect into a veritable cult.

Foresight of Anonym is amazing: in the days of the *Protocols*' publication, Man was still the measure of things, and a full eighty years would pass until Milton Friedman and the Chicago School would proclaim Market and Profit as the only guiding light.

The tool for enslavement of minds is the media, writes Anonym. "There is a great force that creates the movement of thought in the people, and that is the media. It is in the media that the triumph of freedom of speech finds its incarnation. Through the Press we have gained the power to influence minds while remaining unobserved. We shall erase from the memory of men the historical facts we do not want them to know, and leave only those we wish [to have them remember]."

Years were to pass after the time of the publication of the *Protocols* until a small group of people, the media lords, who control our discourse while remaining unobserved, would arise. The open discussion of the media barons, Berlusconi and Black, Maxwell and Sulzberger, Gusinsky and Zuckerman is banned from the media they own, while their cooperative affinity remains impressive. Freedom of discourse survives wherever independent (from media barons) media still exists. Hundred years ago, this force was much weaker than it is now; it is amazing that Anonym recognised its potential.

A century before the rise of the World Bank and the International Monetary Fund, the *Protocols* noticed that the foreign loans are the best tools to rob countries of their wealth. "While the loans were internal, money remained in

the land, but with externalisation of loans, all nations pay tribute of their subjects to the oligarchy.” Indeed, the bigger loans poor countries get, the poorer they become.

Concentration of capital in the hands of financiers, concentration of media in few hands, extra-judicial killings of unyielding leaders, and the stock market with its derivatives, suck out wealth. It accumulates in the hands of the priesthood of Mammon, gain (or “market forces”) as the only measure of successful strategy. Yes, the interest to the *Protocols* does not disappear because the described plan of creating oligarchic (not necessarily Jewish) rule is being implemented in real time and it is called the New World Order.

Sometimes, the *Protocols* are described as an extremeright-wing anti-utopian piece of writing. However, it spans both left and right-wing discourse. A right-wing writer would bless the strengthening of Law and Order, but the following prediction of Anonym could be written today by a leftist libertarian, say, Noam Chomsky, witnessing the present transition to the New World Order: “The race of armaments and the increase of a police force will bring forth society where there are only the masses of the proletariat, a few millionaires, police and soldiers.”

However, the deepest thought of Anonym remains in the spiritual sphere:

Freedom might be harmless and have its place in the State economy without injury to the well-being of the people if it rested upon the foundation of faith in God, upon the Brotherhood of humanity. This is the reason why it is indispensable for us to undermine all faith, to tear out of the people’s mind the very principle of God and the Spirit, and to put in its place arithmetical calculations and material needs.

Anonym connects Faith and the idea of the Brotherhood of humanity. The undermining of Faith ruins the Brotherhood. Freedom, instead of a desirable and beautiful state of mind, turns into a destructive drive when unhinged from the Faith. Instead of Faith, the Enemy offers the pursuit of Mammon.

While reading in today’s (16.11.02) *International Herald Tribune* philippics against gay priests and nuns, one notes the following lines in the *Protocols*: “We have taken care to discredit the Christian priesthood and ruin their

mission which might still hinder our plans. Day by day, their influence on the people is falling lower. Collapse of Christianity is nigh.”

We witness implementation of this plan: religion is removed from consideration, neo-liberalism or Mammon worship takes its place, while with disestablishment of socialism, this brave attempt of a non-faith-based brotherhood collapses, leaving an ideological vacuum.

This observation caused some reviewers to exclaim, “The true designer of the Master-plan is our old foe, the Prince of the World, whose ultimate aim is the elimination of the Divine Presence and ruination of Man.” True, but the Prince of the World can’t act directly. He needs free agents that choose to accept his plan. These chief agents and possible allies, according to the pamphlet, are financial capitalists and Masters of Discourse, ‘the Mind’.

They promote to the highest positions “politicians who, in case of disobedience to our instructions, must face criminal charges or disappear. We shall arrange elections in favour of candidates with some dark, undiscovered stain in their past. They will be our trustworthy agents out of fear of revelations.” For us, contemporaries of Watergate and Lewinsky, it sounds familiar.

The shift from Stage One (liberalism and freedom) to Stage Two (tyranny) took place in our lifetime. If in 1968 the *New York Times* promoted the Freedom Riders; in 2002 it supports the Patriot Act. An important American lawyer, Alan Dershowitz of Harvard made a U-turn from Human rights to the Right to Torture. This U-turn was predicted by the *Protocols*, as the purpose beyond the struggle against the old elites.

“The aristocracy enjoyed the labour of the workers, and it was interested in seeing that the workers were well fed, healthy, and strong. The people have annihilated the aristocracy, and have fallen into the grips of merciless moneygrinding scoundrels.”

In less emotional terms, the new bourgeoisie removed the old elites with the support of people, while promising freedom and objecting to their privilege. After its victory, it took the privilege for itself, and turned out to be as bad (or worse) as the feudal lord. Marx referred to this complaint of aristocracy in one of the numerous additions to the *Communist Manifesto*, and

considered it futile if partly justified. However, he did not live to witness a similar process which took place in the last days of the Soviet Union. The rising new bourgeoisie took control over the discourse and convinced the people to fight the privilege of Nomenclature for the sake of equality and freedom. After their victory, it assumed and multiplied the privilege, and rejected equality and freedom. The *Protocols* predict the rise of the New Bourgeoisie, globalist Mammon-worshippers who are inherently hostile to Old Elites, to spirit, to religion, and to the ordinary people. For a long while, they were the engine of the left, democracy-seeking movements, until their purpose was completed, and then they made the U-turn towards oligarchy. This U-turn can be quantified by the inheritance and land tax rate in England: while the financial bourgeoisie and Masters of Discourse fought against the old ruling classes, the rates were high and eventually dismantled their power base. After their victory, the rate decreased allowing consolidation of the new ruling classes. It is possible that the Old Order had had some advantages. It is almost certain that a transition from the Old Order could be different if the people understood the intentions of the enemy. But history can't be reversed, and it is futile to dream of return of the good lords and benevolent Party bosses.

Thus, the *Protocols* (purified of references to the Jews and conspiracies) are useful as they describe a blueprint of the New World Order, and help its adversaries to form a defensive strategy against the designs of the Enemy. But the references to the Jews constitute a large and important part of the text.

## **The Jews and the Protocols**

The *Protocols* identify the moving force of the New World Order as a powerful group of extremely chauvinistic, manipulative and domination-obsessed Jewish leaders. The leaders, according to the *Protocols*, despise ordinary community members; they utilise and support anti-Semitism as the means to keep their 'lesser brethren', innocent ordinary folk of Jewish origin, in thrall to their rule. The leaders are described as pathological goy haters, bent on destroying culture and traditions of other nations while preserving their own. Their goal is to create world government and rule the homogenised and globalised world.

Their aims and intentions are stated in an extremely contrarian and obnoxious way. Solzhenitsyn concluded that no sane person would deliver his favourite ideas in such a self-demeaning and self-defeating way. "We extract gold from their blood and tears," "our power is based on workers' hunger," "revolutionaries are our human tools," "brutish minds of Goyim," are, in his opinion, words ascribed to the Jews by their enemies. A Jew would rather put such ideas in an oblique way, he felt.

It is not a water-tight argument. Some people speak in an oblique way; others prefer a direct one. An Armenian from the Azeri capital, Baku told me in long gone 1988, "The Azeris are our cattle. Without our Armenian mind their country would collapse in a course of days, as they are silly donkeys." (A few months later, an explosion of native violence expelled the clever Armenians from Azerbaijan, and since then the Azeris manage their own land quite all right.)

David Ben-Gurion, the first ruler of the Jewish state, coined an equally arrogant maxim: "Who cares what Goyim say? What matters is what the Jews do!" This sentence is an almost direct quote from the *Protocols*.

The *Protocols* ascribe to the Elders a saying, "Each Jewish victim is worth in the sight of God a thousand goyim." This line, a pinnacle of arrogance, is not a vain invention of an anti-Semite. Two ministers of Sharon's government, Uri Landau and Ivet Lieberman demanded to kill one thousand Palestinian goyim for each Jewish victim. A Jewish extremist at a demo for the Jewish Temple Mount (18.11.02) called each Jew to kill one thousand Palestinian goyim. Apparently, some ideas of the *Protocols* are not foreign to some Jews.

The late Israeli scholar Israel Shahak and an American Jewish writer Norton Mezvinsky present in their book, *Jewish Fundamentalism in Israel*<sup>1</sup> a plethora of sayings by Jewish Rabbis that wouldn't be out of place in the *Protocols*. "The difference between a Jewish soul and souls of nonJews is greater and deeper than the difference between a human soul and the souls of cattle" (p. ix). Shahak and Mezvinsky proved that the rage of the Jewish chauvinists does not differentiate between Palestinians, Arabs and Goyim in general. In other words, whatever happened to Palestinians could happen to any Gentile community standing in the way of the Jews.

<sup>1</sup> Pluto Press, 1999.

Indeed, if the *Protocols* had no relation to reality, they probably wouldn't be as popular as they are. The Jews are sufficiently powerful to dream of domination, and some do. Apparently some Jewish ideas found their way into the text. Other thoughts are ascribed to the Jews on the basis of *qui bono* [who benefits].

The least acceptable idea of the *Protocols* is the presumption of an extremely ancient conspiracy of the Jews aiming to take over the world. The extreme philo-Semitic view denies the Jews their ability to act together and presents them as separate individuals united by prayer only. This view is not accepted by the Jews, and it does not agree with the common sense.

Solzhenitsyn does not believe in the existence of the Elders of Zion, though "the togetherness and coordination of Jewish activity for the sake of their advancement caused many writers (beginning from Cicero) to imagine there is a single commanding centre for directing their attacks. Without such a world centre, without conspiring, the Jews understand each other and are able to coordinate their actions."

The Jews are perfectly able to coordinate their actions, but I doubt that human beings, Jews or English, Russians or Chinese are able to form long-standing plans spanning centuries and continents. Nobody was able to prove such a plot exists. Usually, 'anti-Semites' (the people who doubt or deny inherent benevolence of the Jews to Gentile society) argue for its authenticity as Henry Ford did. The car king said:<sup>1</sup> "The only statement I care to make about the *Protocols* is that they fit in with what is going on." Indeed they do, exclaims Victor Marsden, the English translator of the *Protocols*.

However, it is not proof of a Jewish plot. We can reach similar results rejecting the conspiracy line altogether, by applying the concept of self-interest to the real Jewish community as it was aptly described by Shahak-Mezvinsky. We shall prove that **the troublesome concept of the Hidden Hand or the Elders of Zion is superfluous and unnecessary.**

<sup>1</sup> In an interview published in the *New York World*, February 17th, 1921.

The traditional Jewish community had a structure of the 'upturned pyramid'. In the words of Zionist theoreticians, it contained many persons of wealth, learning and management, and very few workers. It appears an odd thing, until one understands that the Zionists artificially view the Jews in divorce of the society they live in. The Jewish 'upturned pyramid' couldn't exist without a real down-turned pyramid of Gentile low classes. The Jews compete with the native elites of the Gentile society for the right to exploit the Gentile worker and peasant. The *modus operandi* of the two competitors differs. Although native elites shared some values with their lower classes and usually provided for some upward mobility, the Jewish community had its own structure and values.

Economically it stood for capitalist or quasi-capitalist exploitation of the natives, while ideologically the community declared loyalty to its leaders, rejection of common humanity with the natives, extreme ethnocentrism and feelings of racial and religious superiority towards the natives. It was a marginal community which formed no bonds of marriage and friendship with the natives. As a marginal community, it was free of long-standing considerations the native elites had had.

For instance, the Jewish community of 17th century Ukraine had been a collective tax-farmer and leaseholder, extracting from the natives SIX times more taxes and dues per person than a gentile landlord did, wrote a prominent Jewish Ukrainian historian, Saul Borovoy in a book recently published in Jerusalem. The Jewish communities of Maghreb supported the colonial power against their gentile neighbours, etc. Their traditions forbade normal relations with the natives. Let us presume that such a community acts on its egoistic interests. Forget conspiracy; forget the Elders of Zion, learned or otherwise. The community's only aim is to promote its own well-being. For a marginal group it means to make the social gap between its members and the native population as broad as possible, while minimising the backlash potential.

The group would naturally, for its own self-interest, support every movement against native elites, whether initiated by the King (as the Jews did before the French Revolution) or by the rebelling low classes. It would not be done for the Jewish love of democracy or rebellious nature, but for the improvement of their own positions. An ideal situation would be created by

massacre or expulsion of the native elites, as the group members would be able to appropriate their positions. Indeed, it happened in Soviet Russia of Cheka and Soviet Hungary of Bela Kun in the aftermath of World War One. Massacre and exile of the native elites made the positions of power and influence available to the competing Jews.

Self-interest explains the Jewish involvement with the dreaded Cheka, the Soviet security services. Until 1937, the Jews occupied the top echelon of the KGB predecessor body, while millions of Russians lost their life or liberty. Objectively, these executioners made jobs and houses available for their fellow Jews. After the massacre and exile of Russian elites, the Jews were ready for equality, as a son of a Rabbi could easily compete with a son of a Russian worker or peasant, though he wouldn't be able to compete with a son of a Russian noble.

In a similar way, the Jews in Israel granted limited equality to the Palestinians in 1966, after confiscation of 90% of native lands and expulsion of 90% of the natives. Now, the settlers promise to extend equality to the rest of Palestinians, after they expel the majority of them elsewhere. In light of the great Jewish support for Israel, there is no reason to presume that the Jewish *modus operandi* in Palestine is intrinsically different from the Jewish intentions abroad.

Solzhenitsyn writes:

Executed [during the revolution] army officers were Russians, the noblemen, priests, monks, deputies were Russians . . . In 1920s, the pre-revolutionary engineers and scientists were exiled or killed. They were Russians, while their place was taken by Jews. The best Russian Psychiatric institute in Moscow, its Russian members were arrested or exiled, while their place was taken by the Jews. Important Jewish doctors blocked the advancement of Russian medical scientists... The best intellectual and artistic elites of Russian people were killed, while the Jews grew and flourished in these (deadly for Russians) years.

The new Jewish elite did not fully identify with Russia but carried out a separate policy. It had a fateful effect in 1991, when over 50 % of the Jews (as opposed to 13 % of the Russians) supported the pro-Western coup of

President Yeltsin. In 1995, 81% of the Jews voted for pro-Western parties, and only 3% for the Communists (as opposed to 46% of Russians), according to the publication by the Jewish sociologist Dr. Ryvkina in her book, *Jews in PostSoviet Russia* (1996).

In ever-expanding America, the Jews did not have to kill or remove the native elites; they became its important part, controlling discourse and wielding considerable financial clout. They still do not identify with the goyish America: every year, they force the Congress and the Administration to send five billion dollars to their Israeli offshoot and now they are trying to let America fight their war in Iraq. They do discriminate against other Americans; otherwise 60% of the leading positions in the media would not become Jewish.<sup>1</sup>

<sup>1</sup> The data provided by Kevin MacDonald of California University.

Jews of France do not identify with France, either. "Their identification with Israel is so strong, it overshadows their ties to the country they live in," writes Daniel Ben Simon in *Haaretz*. This dual loyalty was made very clear to me by a Jewish doctor in Nice. "If the choice is between Israel and France, there's no question I feel closer to Israel," he said, without a moment's hesitation. He was born and bred in France; he went to medical school in France; his patients are French; he speaks French with his wife and children. But in the depths of his heart, he feels a greater affinity with the Jewish state.

In Palestine, the Jews have no compassion for the natives. They travel by segregated roads, study in segregated schools, while a Jew consumes ten times more water resources than a goy, and has an income seven times higher. Thus, the Jewish separateness remains a fact of life for many Jewish communities.

For their own well-being the Jews have to obscure their unique position, wealth and power by the following means:

- Holocaust discourse helps to fight envy.
- In a mono-ethnic society, the Jews as the only foreign body do stick out and attract attention, while in multicultural society they are hardly visible. For

this purpose, the Jews support immigration from nonEuropean countries, as their presence would remove the stamp of Jewish exclusiveness.

- The Political Correctness is another device forbidding the discussion of Jewish influence.
- Fight against Christianity and the Church makes sense for a non-Christian community: if the Church would be strong, the Christians would prefer their own, Christian elite.
- Globalisation is a natural development for the people spread all over the globe, if they attach but little importance to the local ways.
- Impoverishment of the natives is but another side of growing wealth of the Jewish community.

Summing it up, a big share (though not all) of the ideas ascribed to the Jews by the *Protocols* are indeed the ideas useful or necessary for the Jewish communal well-being, without any need for great hatred towards Gentiles and/or the guidance of mythic Elders of Zion. That is the reason for the *Protocols'* long life. Paradoxically, without Israeli apartheid these facts would remain invisible for the host communities.

## **Demons and Angels**

*We have learned “Do not make yourself a god”; now it is the time to learn “do not make yourself a demon”.*

Demonisation of one's enemy is a relatively new invention. In the good old times, men fought and then made friends – and then fought again, like the valiant heroes of the Iliad and like the gallant knights of King Arthur. The warriors who fought and killed each other will forever drink mead and fight at the same table in the Valhalla. True, the Old Testament tells of Joshua who initiated the first Nuremberg trial by killing five captive kings in the name of the Lord for they “hated Jews and fought against them.” [Joshua, 10]. But since Joshua and until the 20th century, the defeated kings were rarely killed

and a good fight had little to do with hate. The ideological wars of faith – the Crusades – weren't exceptional from this point of view as the Muslim and Christian warriors did not forget they – and their enemies – were human. Don Rodrigo El Sid served in turns the King of Castile and the Emir of Saragossa; Pagan Clorinda was a heroine of Torquato Tasso's *Gerusalemme Liberata*. At the famous wedding in besieged castle of Kerak, the Crusaders had sent besieging Saladin a slice of wedding cake, and he enquired which tower the newly-weds would sleep in, so his army would turn their mangonels elsewhere. Prince Igor of Kievan Rus attacked the Kipchaks, the people of steppe, was defeated and captured, but married the Kipchak Khan's daughter while in captivity. In 19th century, Goethe of Germany and Lermontov of Russia admired Napoleon the enemy of their countries, while Kamal and the Colonel's son exchanged gifts after exchanging shots at Fort Bukloh of Kipling's ballad.

Things began to change a hundred years ago, with advent of democracy and mass media as there was the need to convince a lot of people that a war is necessary and justified. The “good guys/bad guys” simplification of Hollywood supplanted the old division of “friend/foe”, and the foe became intrinsically and irredeemably “bad”. This was bad news, because a foe can become a friend, but a bad ‘un can't become good. He had to be killed, and indeed he usually was killed at the high noon. Admiration for the enemy became impossible; every war became a war between the Sons of Light and the Sons of Darkness. In such a war, there is no place for compassion; cruelty towards civilians is de rigueur.

A first serious bout of enemy demonisation was launched by the US media in order to pull unwilling America into the World War One against Germany, as the reward promised by Weitzman to Balfour for Palestine. In the words of Benjamin Freedman, “after the Zionists saw the possibility of getting Palestine, everything changed, like a traffic light that changes from red to green. Where the newspapers had been all pro-German, all of a sudden the Germans were no good. They were villains. They were Huns. They were shooting Red Cross nurses. They were cutting off babies' hands.”

The Germans were accused of making soap out of British POWs (yes, the soap story of Nuremberg fame is just a replay of the old sham), of bayoneting Belgian babies (this was replayed in 1991 when the Iraqis were

accused of throwing Kuwaiti babies out of incubators), of sinking a passenger liner (loaded with munitions, but this was considered quite an atrocity thirty years before Dresden). There is a wartime poster showing the German as a dreadful gorilla snatching a fair maiden, a precursor to King Kong.

This demonisation of Germans only increased in 1930s, allowing for boycott of German goods with Zionist Palestine as an opening, and after the war it was crystallised into a new hierarchy of evil with Hitler incarnating a new Satan of flesh and blood. Since then, evil Nazis appeared more often than cowboys in so many Hollywood movies, and we live today in a world, where reference to Hitler equates to ultimate evil.

Now, in order to demonise, one has to draw a similarity with Hitler, and that will do. Arabs and Muslims fight against Jews, thus they are Nazis and may be considered evil. In 1956, the British PM Macmillan described Jamal Abd el Nasser as a “new Hitler”, for he nationalised the Suez Canal. In 1982, Begin called Yasser Arafat “a new Hitler” as he had to justify his aggression and bombardment of Beirut. Stalin was “worse than Hitler” in a speech by President Bush. Now it is the turn of Iran, whose president is habitually described as “new Hitler” and his people

– as “islamofascists”. Ironically, supporters of Iran compare Bush with Hitler, and Bushites with Nazis. This brings to mind Huey Long of Louisiana; when asked whether fascism could ever come to America, he replied, “Sure. Only it will be called anti-fascism”.

Hollywood has produced a few movies featuring demon-exorcising priests; they can make one about a demonising rabbi based on Shmuley Boteach, an author of a book *on the necessity of hating evil* who wrote: “Ahmadinejad is an international abomination who can lay strong claim to being the single most hate-filled man alive.” The politicians weren’t far behind, thus Netanyahu: “Hitler went out on a world campaign first, and then tried to get nuclear weapons. Iran is trying to get nuclear arms first.” And Gingrich: “This is 1935 and Mahmoud Ahmadinejad is as close to Adolf Hitler as we’ve seen”.

The Israelis wax livid with fury when they are compared with Nazis. They immediately open endless “point out the difference” contest: the Nazis shod

boots, we boot shoes, they snarl in German, we sing in our melodious Hebrew, the Nazis were against wonderful Jews, we are against beastly Arabs. Surely Israelis are different from Nazis; and it's preferable to be a Frenchman in Germanoccupied France, than a Palestinian in Jews-occupied Palestine. There is no Palestinian Celine, no Palestinian Sartre or Gide to side with the occupying power for the Jewish occupation is harsher.

The Americans like to consider themselves the 'good guys' vs. Hitler's 'bad guys'. But objectively speaking, there was not much to choose between the two sides. The Americans were beastly enough: they burned Dresden, nuked Hiroshima, starved to death millions of German POWs. Even their racism was quite comparable: in the US, a sexual union of an Aryan and a Black was considered a criminal offence many years before the Nuremberg Laws, and remained so many years after the Nuremberg Laws were voided (Alabama dropped it from their book of laws in 2000).

I do not bother even to speak about the Soviet side in the war, for it became a commonplace to view Stalin as morally equal to Hitler, and the Communists as being morally equal to Nazis, though this claim is based of some fantasy of Cold War statistics, and actually Stalin's Gulag never had as many inmates as George Bush's prisons.

Now, demonisation is a heathen thing. Only an arrogant and godless man can, in his hubris, claim inherent moral superiority over another mortal. This is why demonisation was not known until the Church was marginalised. It is no better to demonise flesh and blood than to idolise it. We have learned "Do not make for yourself a god"; now it is the time to learn "do not make for yourself a demon". We are blessed with our friends, and we are blessed with our enemies. We are not angels, and our enemies are not demons.

In understanding this, we may learn from Jews who stubbornly and wisely refuse to demonise their own. Ariel Sharon was a brutal killer of women and children who reputedly wanted to be "a Hitler to Palestinians"; but *The New York Times* of Sulzberger disregarded our futile attempts to demonise him, he was well received by the high and mighty, and he went down in history as a kind old soldier. The Jews did not allow the demonisation of the Jewish executioners of Stalin's Secret Police nor even of ruthless Jewish mob killers and recorded them all as "men who loved their Jewish mothers".

The Jews do not fall into the trap of demonisation for they know: everyone can be demonised. This lesson is given in Talmud on the example of Job, who “was perfect and upright and feared God and eschewed evil”. Still the Sages proved him a bad ‘un, just for fun of it. The Writ said that Job did not sin with his lips. Sages said: but he did sin within his heart. If this were not enough, Job had said “he that goes down to Hell shall come up no more” – and thus denied the resurrection of the dead, etc. Thus anyone can be demonised, and therefore none should be demonised.

Moreover, the wise Jews did not demonise Satan himself. Why did Satan incite God against Job?, asked a Talmudic Sage, and he answered: God became overenthusiastic over Job, and He almost forgot the love of Abraham. Satan interfered for the best of reasons, in order to preserve the rightful place of Abraham. “When Satan had heard this homily he came and kissed the Sage’s feet”, says the Talmud (Baba Bathra 15). This was wise, for Satan is not equal to God, and he has a place in His plans.

This theological fallacy of demonisation was well understood by the German Catholic political scientist Carl Schmitt. He is often presented as a man of no moral scruples; but this is a result of misunderstanding. For him, “the distinction between friend and foe cannot be grounded in morality. It is a matter of **us** against **them**, not of **good** against **evil**. Both sides are human, so a politician who characterizes “**them**” as morally inferior or “**bad**” risks not only the hubris of arrogance but also the blasphemy of denying God to be the creator of all. The power of the Lord is over all, even over one’s enemies. It would be blasphemy to treat one’s foes as less than human. We are all moral equals, on Schmitt’s view, even though politics sometimes makes it “necessary” to kill one’s enemies”, in the short but precise presentation of modern American philosopher Newton Garver.

Scott Horton misunderstood the idea of Schmitt so completely that one wonders whether it is possible. He wrote: “For Schmitt, the key to successful prosecution of warfare against such a foe is demonisation... According to Schmitt, the norms of international law respecting armed conflict reflect the romantic illusions of an age of chivalry.” It’s the other way around: Schmitt was for the War of Uniforms, carried out between two armies, where civilians are kept out of trouble. He was against demonisation, for it is unacceptable for a religious man. Horton is aware that his reading of Schmitt

is flawed, for he writes, correctly: “Schmitt expresses from the outset the severest moral reservations about his concept of demonisation. It is, he fears, subject to “high political manipulation” which “must at all costs be avoided.” He uses Schmitt to attack John Yoo, a Bush appointee who followed Alan Dershowitz into permitting torture, but instead of referring to Dershowitz the Zionist, he appeals to Schmitt who can be presented as a “Nazi legal thinker”. The goal (attacking Yoo) is worthy, but the means (connecting to Schmitt) are foul.

Horton’s article can be understood as a follow-up to the extreme demonisation of 30’s Germany. He refers to Leo Strauss, “a lifelong admirer of Carl Schmitt, a scholar and teacher of his works” but fails to see the great difference. Schmitt was aware of God, Strauss was so godless that he shocked Zionists in Jerusalem of 1930s by his total atheism. Of these two men, of Strauss the Neocon precursor and Schmitt the Nazi legal mind, it’s Schmitt who was calling for a human attitude to an enemy, while Strauss dehumanised all.

Horton writes: “Carl Schmitt was a rational man, but he was marked by a hatred of America that bordered on the irrational. He viewed American articulations of international law as fraught with hypocrisy, and saw in American practice in the late nineteenth and early twentieth centuries a menacing new form of imperialism.” I wonder what is irrational about it? Even a man on our side of the barricades (and Horton is here) can’t admit that the state that vetoes every resolution condemning Israel and calls to war on Iran is so hypocritical that Molière would rewrite his *Tartuffe* if knew of it. Horton’s typically Jewish attitude – “if we are criticised, this is irrational hatred” – became the hallmark of American thinking which grew out of demonisation of the enemy.

You can’t demonise just one person and stop: the demonisation of one causes more demonisations to follow. The attacks on Muslims, Arabs, Iranians are a follow up of the preceding attacks on Germans. Thus the Canadian Jewish columnist Mordecai Richler wrote: “Germans are an abomination to me. I’m glad Dresden was bombed for no useful military purpose. The Russians couldn’t withhold and mistreat German prisoners of war long enough for me.” And Nobel Peace Prize winner Elie Wiesel improved on him: “Every Jew, somewhere in his being, should set apart a zone of hate—healthy virile

hate—for what the German personifies and for what persists in the German.” From here, it was a short jump to Dan Gillerman, Israeli representative at UN, calling the Hezbollah “ruthless, indiscriminate animals”, to 1982 Israel's chief of staff Rafael Eitan pushing Palestinians as “drugged cockroaches into a bottle”. But now, even Germans happily follow this line of accusations against their late Fuehrer, and join in the universal condemnation of Iran and Arabs. “President Mahmoud Ahmadinejad is a rising Adolf Hitler with his stand on Iran's nuclear programme, German Chancellor Angela Merkel said”.

Indeed, people who suffered from attacks of hostility are keen to join the group and to be hostile to somebody else, it is only a human, or even simian quality. Enchanting Mexican painter Miguel Covarrubias mentions such a case in his immensely entertaining book on Bali. In a Balinese household, an angry tame ape climbed up on a tree and tossed coconuts all over. In vain the owners tried to get the ape down by offering him sweetmeats. Then they cornered a pitiful dwarf, a servant, and made a convincing scene of thrashing and punching him, and lo! The ape climbed down and joined the persecutors in the free-for-all. In no time the silly beast was back in a cage. In order to stay out of the cage, the ape should steer clear of the temptation to join in a permitted attack on somebody else. Apparently, this is a hard task even for humans.

Thus, if we want to restore peace in the world, we have to eschew demonisation altogether, including the Pole of Evil, Adolf Hitler. I really could not care less about Hitler, one way or other. I neither admire nor demonise, neither love nor hate him, nor Napoleon nor Genghis Khan. These scourges are dead. I have a warm spot for the present Hitler, Ahmadinejad; I feel no qualms about yesterday's hitlers, be they Saddam Hussein, Nasser or Yasser Arafat. My father fought for Stalin, and you were told by President Bush that Stalin is worse than Hitler. For me “Hitler” is a generic name of an enemy of Jews, like “Amalek”.

Indeed, a man who feels so strongly about Hitler is a heathen; he denies God and chooses flesh and blood as his personal god and his personal demon. That is why the observant Jews of Neturei Karta could go to the Teheran Conference, while godless ones were scared off by the name of the dead

Austrian. The demonisation of Hitler caused the deification of Jews, and thus the new theology of thoroughly heathen neo-Judaism was created.

Creation of a man-made Pole of Evil caused a number of anomalies in public discourse. The demonisation of racism is a result. One may disapprove of a silly man who considers himself being of a better breed than others. Still this is a very common sort of vanity, shared by many people of “higher castes”, i.e. of noble, priestly and Jewish descent in our society. Belief in superiority of the white race, or of Anglo-Saxon stock is just a democratic version of the higher-caste vanity, suitable for people who can’t claim noble or Jewish descent. If and when these supposedly higher-caste persons will give up their vanity, when they renounce their titles and make a bonfire of the *Threat of Assimilation* book by Lipstadt, then they may attend to the mote in their commoner neighbour’s eye.

Small-time racism is hardly a problem in our society. I, a dark-skinned and moustachioed Mediterranean man, have never been on the receiving end of it for 60 years of my well-travelled life. Admittedly I never tried to annoy the native inhabitants by playing loud foreign music, practising strange customs in public or behaving in conspicuous way. There is some tribal like and dislike in Israel, mainly between various Jewish tribes, and it is surely unpleasant enough, but I am not sure it is up to bad old racism.

Racism is so little of a problem, that the search for sacrificial racist went completely astray. French MP Georges Freche was thrown out of his party because he said that the national football team of France should not be all black. He publicly said, “nine of 11 players in our national football team are black. Three or four black players would have been a normal proportion.” Blacks indeed are well endowed in sports and music, like the Greeks of Homer, but maybe the native French are also interested and are entitled to play football in their own team. Yes, this sentence appears slightly off the strict reading of political correctness; but it is certainly common sense.

These equality ideas should be given a say, not a free run. It is all right for Swedes to have a female pastor from time to time, but there are no men pastors anymore, and very few worshippers. Likewise, if all football players were black, maybe the native French will not be interested enough even to watch football anymore. Indeed, the French national football team should

not be all (or predominantly) black; and the leading journalists and talking heads of French TV should not be all (or predominantly) Jewish. The Africans and the Jews came to France, are happy with French hospitality, and do not intend to displace the natives. If the French socialists continue to be that strict with their members, they will frogmarch into oblivion with the dinosaurs; and Segolene Royal will be just the name of a politician who stopped le Pen to advance Sarkozy.

In England, a ballet dancer Simone Clarke expressed her view that the country has enough immigrants, and the endless process of importing workers should slow down or even cease. Well, it is a view, certainly a reasonable one, and within the Bill of Rights, or Magna Carta or whatever nowadays authorizes freedom of speech. Some crazy antiracists went to demonstrate against the dancer's being engaged in the Ballet. The dancer is a good person, not a racist in any meaningful meaning of the word; not that it matters, but she is even married to a Chinese dancer; but for godless, obsessive Hitler-demonisers even such a moderate view may not be expressed, and if expressed, the person should be kicked to the street, unemployed and homeless. As a Communist, I do stand for Simone Clarke's right to belong to BNP **and** to dance Giselle on the scene of English National Opera, and the active protesters should go first to protest Barbara Amiel writing in the Daily Telegraph.

In Germany, these anti-racists and anti-Nazis walk around with the Israeli flag and demand kaffiyehs to be taken off like Schneider of Leipzig:

"What we all share is support for Israel and coming out against any form of anti-Semitism, fascism and sexism," says the center's director, Christian Schneider, 26.

A good example of the pro-Israel activity in Leipzig is the public campaign against wearing *kaffiyehs*, once an essential accessory in the European left-wing activist's wardrobe. "Do you have a problem with Jews or is it only that your neck is cold?" was the slogan for the campaign organized by the center in recent years. The campaign aimed to prevent young people from wearing what the center perceived as a symbol of identification with the Palestinians and with anti-Semitism, reported Haaretz.

These crazy things are a result of the extreme demonisation of Hitler. Again, we may learn from Jews, who expel immigrants by planeloads, fight miscegenation and assimilation while always adding “this is not racism”. Why is it not racism? In a Jewish joke, a Rabbi was delayed on a trip, he noticed Sabbath is approaching, so he prayed and a miracle occurred: it was Sabbath everywhere, but still Friday in the Rabbi’s Cadillac. Likewise, opposing (or even mouthing the word) miscegenation is racist; but miraculously, not for a Jew.

“Racism”, i.e. preference given by a native to a native at the expense of a stranger is a perfectly normal and normative behaviour. This attitude is ordered by the Bible, this attitude safeguards the intimate relationship between a man and his soil. In the Jewish prayer, God is asked to give rain and to disregard the prayers of a stranger who asks for a dry weather. Some moderate “racism” is the best guard of the land; and you have no reason to worry: *così fan tutti*, they all do it.

Mind you, “racism” is not a virtue in the Christian book. But nor are greed, gluttony, lust, envy and pride. Still we do not see a politician being expelled from, say, a Socialist party for running a gourmet column, for giving an advice on the stock market, for marching on a gay pride parade, for buying a car as good as that of his neighbour. There are “anti-hate” laws, but no “anti-pride” laws.

Whatever one may think of racists of old, today this title of contempt is given to anyone who does not deny roots and attachment of a man to its soil and community. The archetypal racist of our days, say, a racist saint, would be Simone Weil, who considered roots a virtue, and uprooting a sin. (She vehemently objected to the demonisation of Germany in France 1939). Thus, whoever supports immigration, sins, for he supports uprooting. So one can argue whether it is better to be good to one’s neighbour the potential immigrant by allowing him to come and stay; or by forbidding him to leave his home country. There is no sure-fire answer to this question, and I say that as a perpetual immigrant. And if you are told ‘you are racist’ for you object to mass immigration, respond with ‘You are uprooting poison’, as Simone Weil did.

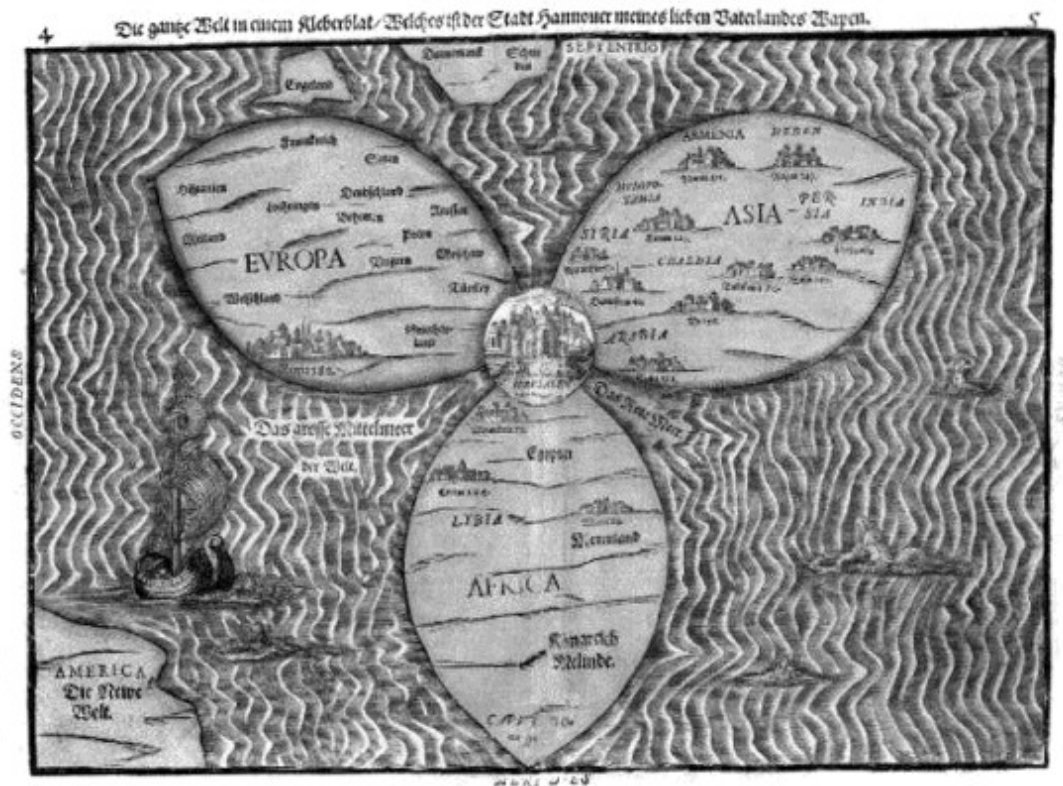
Being unable to “demonise back” the Jews and the Americans; the Nationalists and the Far Right tend to demonise the Russians, the Soviets, the Communists. They are not too successful, so we do not have to fight it much. Suffice to say, the mad numbers of “millions killed by Stalin, Mao, Pol Pot” are just a figment of imagination. None of them killed as many as the American Empire did and does. None of them exiled so many as Israelis did.

There are no Evil Empires, only unchecked ones. Soviet Russia was not an Evil Empire, nor was Communism embodied in Stalin and the Gulag. Sholokhov, Block, Pasternak, Esenin, Mayakovsky and Deineka embraced the Revolution and expressed its ideas in art. It was a land of the great and partly successful experiment in equality and brotherhood of Man, of a brave attempt to defeat the spirit of Greed. Communists and their supporters tried to liberate labour, to bring the Kingdom of Heaven to earth, to remove poverty and free the human spirit. Communism brought forth the social democracy of Europe.

Germany was not an Evil Empire, nor was the spirit of organic traditionalism embodied in Hitler and Auschwitz. The Traditionalists tried to establish an alternative paradigm based on Wagner, Nietzsche and Hegel, to go to the roots and traditions of the folk. Not in vain, the best writers and thinkers of Europe from Knut Hamsun to Louis Ferdinand Celine to Ezra Pound to William Butler Yeats to Heidegger saw a positive element in the Traditionalist organic approach. If Russia and Germany had not been demonised, it is quite possible we would not have seen them coming to such extremes.

We have to restore the balance of mind and discourse lost in the aftermath of the World War Two, due to the too complete victory of the bourgeois ‘Judeo-American’ thought. While condemning excesses and war crimes, we should regain the kingdom of the spirit from Mayakovsky to Pound. There are no evil men, we are created in the image of God, and all ideas are needed to produce new thought.

## **The Trefoil and the Cross**



On the many-colored Hans Bunting Map (1581), our world looks like a flower; its three petals present the three continents of Europe, West Asia, Africa – united by the Holy Land. The map allows for a different reading, too: the flower is the faith of Christ and Our Lady, and the three petals are Islam, Catholicism and Orthodoxy. While the West prefers to view Islam as the antithesis of Christianity, Eastern Christians – notably St John the Damascene – considered Islam just another Christian Church. Indeed, Islam with its veneration of Christ and Sitt Maryam is not any further away from the Church orthodoxy than the icon-less, priest-less, anti-Marian Calvinists. The three churches offer different readings of the same concept: the Orthodox stress Christ the God, or Christ Resurrected, the Catholics concentrate on Christ the Man, or Christ Crucified, and the Muslims follow the Holy Spirit. Indeed, Islam shares a strong bond with its sister church, the Eastern Orthodox, in the rejection of filioque – a theological proximity grounded in geographical proximity.

This vision of Islam as the third great church of our *Oikouménè* is the key to the current Middle Eastern predicament. Of course, there are many other ways to decode the conflict: political economy, demography, geopolitics, and

race theory offer their conflicting interpretations. The problem is, none work very well. A strong feeling that the problem calls for a religion-derived explanation found its expression in Huntington's "Clash of Civilizations" doctrine, positioning "Islam vs Christianity" as a repeat of the medieval Crusades. Its vulgar, down-to-earth application can be found in every mainstream Western newspaper from the *NY Times* to Berlusconi's empire, brought to its extreme by Oriana Fallaci and Ann Coulter.

But the conflict between the three great churches is over – for better or for worse, chivalrous knights in red pelerines over shiny armor won't ride again in the hills of Palestine and the fields of Poitou exclaiming "*Lumen Coeli!*" towards the equally noble and valiant Saracens with their green banner. The territory of each church is well established; the small border skirmishes and soul poaching are just for keeping the braves awake. There is no "Islamic threat to Catholicism" or "Catholic threat to Orthodoxy", though most people have been indoctrinated to believe otherwise.

Orthodox Christians, of Greece and Russia, of Palestine and Syria, fully share the views of Muslims – and are equally hostile to the American invasion. The attempts to instill pro-American sentiment in Moscow and Athens invariably fail. "Their [the Orthodox] views seem to have more in common with public opinion in Cairo or Damascus than in Berlin or Rome," complained *The Wall Street Journal*. So much for the silly concept of conflict between Christendom and Islam. In the view of this author, 'Christianity' includes Islam and the great Apostolic Churches of East and West.

Huntington's theory, albeit erroneous, is based on the deep foundations of *theopolitics*, a word unknown to the *Microsoft Word* dictionary but introduced by Carl Schmitt. This great thinker is hard to position, for he is claimed as their own by Nazis and Neocons, Deconstructionists and Anti-globalists – thinkers as different as Leo Strauss and Giorgio Agamben, Huntington and Derrida. In Schmitt's view, "all significant concepts of the modern theory of the state are secularized theological concepts."<sup>1</sup>

The "liberal democracy and human rights" doctrine carried by the US marines across the Tigris and Oxus is a crypto-religion: an extreme heretical form of Judaized Christianity. Alexander Panarin, a modern (deceased)

Russian political philosopher, noticed the anti-Christian character of the American doctrine: “The new American vision of de-contextualized Goods and their de-socialized Consumers is a heathen myth.” In his view, the US doctrine represents a lapse into heathendom.

In my view, this new religion can be called NeoJudaism. Its adepts imitate stereotypical Jewish attitudes, Jews often act as priests of the new faith, and Jewish histories are considered sacred lore. Indeed, while mosques burn in the Netherlands and churches are bulldozed in Israel, no emotional outcry can compare to that raised up when graffiti is found on a synagogue wall. The US grades its allies by their attitude towards Jews. The Holocaust Temple [“Museum”] stands next to the White House. Support of the Jewish state is a *sine qua non* for American politicians.

Everybody can become one of the ‘Chosen’ of the new faith – the choice is yours; the Newest Covenant admits both gentiles and Jews. Worship Mammon, treat Nature and people as commodities, disregard Spirit, Beauty, Love – and you too can be a neo-Jew. Use your new-found religion to achieve worldly success, and use that success to validate your feelings of inherent superiority. On the other hand, we all – including every Jew – can opt out. There is no inherited virtue or guilt connected with a mythic Jewish Race, and the world of the Mammonite can be a very lonely place.

<sup>1</sup> [http://en.wikipedia.org/wiki/Carl\\_Schmitt](http://en.wikipedia.org/wiki/Carl_Schmitt)

Still, there is a strong feeling of continuity between Paleo-Judaism and the neo-Jew. The Jewish state is a manifestation of paranoid Jewish fear and loathing of strangers, while the Cabal policies of the Pentagon are an expression of this same fear and loathing on global scale. The ideas for Neo-Judaism were formed by Jewish nationalist Leo Strauss, and promoted by the Jewish writers of the *New York Times*. There is an underground effort to supply neo-Jews with ritual embellishments, and to construct a new Jerusalem – featuring a neo-Temple on the site of al Aqsa Mosque.

Neo-Judaism is the unofficial faith of the American Empire, and the war in the Middle East is indeed the NeoJudaic Jihad. This all has been intuited by millions: Tom Friedman of the *NY Times* wrote that the Iraqis call the American invaders “Jews”. Neo-Judaism is the cult of globalism, neo-

liberalism, the destruction of family and nature. It is anti-spiritual and anti-Christian.

It is also an anti-social cult of commodification, alienation, and uprooting. It abhors a cohesive society, solidarity, tradition – in short, it fights against the values upheld by the three great churches. Because the church has lost its position in the West, neo-Jews mistakenly think that Christendom is bankrupt, and they try to finish it off with the bloodless tactics of their ADL, ACLU, and other anti-Christian machinery. *The Village Voice* calls Bush ‘the Christian’, the *New York Times* writes of priests’ child abuse, Schwarzenegger demolishes a church in *The Last Days* – this is the Western front of the Neo-Judaic Jihad.

But Islam is the last great reservoir of spirit, tradition and solidarity, and the neo-Jews fight it with all the firepower at their disposal. Islam has to be crushed if the neoJewish Temple is to be erected on the site of al Aqsa. Islam is the dominant faith of Israel’s neighbors and enemies. Islam has a historical role of defending Palestine, the centerpiece of the three-petal flower – the depository of a united tradition as divined by Guénon. Carl Schmitt has observed “the great historical parallel” between our days and the days of Christ. Indeed the war on Palestinians is often interpreted as a new attempt of (neo-)Jews and Mammon-worshippers to crucify Christ in His land. Guénon considered that this modern age (*kali yuga*) would feature an appearance of the Antichrist, and conclude with the end of the world. Thus the war on Islam is part of the final war, the War on Christ.

On a deeper, metaphysical level, there is a struggle between two tendencies: a force that draws Heaven and Earth together and illuminates our lives, versus a power that breaks the bonds, desecrating the world. The uniting power is personified as the Christ Child in the arms of Our Lady. The dividing power, the Great Profaner, is greater than the Jews; but they eagerly support him – for, in their view, the world outside Israel (Persona Divina, not the state) *should* be profane and godless. The actions of the neoJews contribute to the corruption of the world by liberating us from the limitations imposed by society and God. It is the victory of Individualism over Society.

Now that we have diagnosed the disease (Neo-Judaism as a new religion and the Middle East as its jihad) we may attempt a cure. This battle will not be

fought in the town of Falluja, but in the hearts and minds of our brothers and sisters. Who will win, Christ or Antichrist? This question cannot be decided by force of arms, but only by our ability to defeat the enemy in discourse. You, my readers and comrades, are an elite fighting unit of the spiritual army; your mission: expose the enemy and beat him.

It is possible to fight a religion, especially Neo-Judaism, an extreme form of heresy. We only need reveal its religious roots, expose its sacral heirlooms, test its concepts, and highlight its crimes. When the predecessors of Neo-Judaism began their fight against the Church, they made fun of its tenets. From this point of view, the French stand-up actor Dieudonné did as much as anybody to stop the neo-Jihad.

Guenon considered the Reformation as the Fall, the beginning of Kali Yuga; in that light Neo-Judaism would be its completion – an extreme state where the reformed body becomes a total opposite of the original form. In a way, our task is Counter-Reformation, and our banner is Our Lady, who is “majestic as troops with banners” (SS 6:4). Schmitt also considered Our Lady Mary as the most important cultural and religious symbol, though he was not aware of her preeminence in Islam.

The Judaic tendency, which was first dramatized in Christendom with the Reformation, (or, according to Dugin, with the Roman church’s deviation from the Nicene creed) has now blossomed into Neo-Judaism. This new religion is vulnerable because it is not a universal faith. Like its predecessor, [Palaeo-] Judaism, it is a religion only for the Chosen. This time it is for those Chosen by Mammon, and beyond Mammon we see that Great Profaner, Anti-Christ. The Chosen are but a few; the rest but follow this heresy, and against their own best interests.

Californian Professor Kevin McDonald wrote with some astonishment: “Wealthy, powerful European elites are often unaware of or do not value their own ethnic interests. They have acted to subvert the ethnic interests of their own people... One reason may be that these elite Westerners are able to live in gated communities insulated from the rest of the world, completely ignoring their ethnic kin.” He failed to notice how these modern “powerful European elites” emulate traditional Jewish attitudes. They live in ‘gated communities’, just as Jews have traditionally lived in ghettos (according to

Jabotinsky, a Jewish ghetto was historically a privileged ‘gated community’). They do not regard ordinary people as their kin. This is the neo-Jewish way to success, for neo-Jews have neither ethnic kin, nor homeland.

An emulation is rarely as successful as the original. The Sufi poet Rumi tells the bizarre story of a maid who was happily copulating with a donkey: she used an aubergine to make his enormous size suitable for her human dimensions. Her mistress noticed her doings and decided to emulate her; but she did not apply the magic of the aubergine and was torn to death at her first attempt. Likewise, neoJews fail to observe the family-like support real Jews provide to their own; they only mimic the outward mannerisms of Jewish behavior, i.e. their disregard for native society. That is why they are liable to suffer as did the silly mistress of the wily maid: indeed, they will eventually bring their own society tumbling down around them.

Professor McDonald’s observation underlines the betrayal of society by the elites. On a larger scale, the USSR collapsed as the elites stuffed their Swiss bank accounts to overflowing. An even larger process is taking place all over the globe, as privatization and IMF strictures “reform” economies. On a happier note, the War on Islam goes badly for the US and Israel because the native elites do not always cooperate. Betrayal is not *comme il faut* in Dar al Islam.

It is possible to separate the Chosen from the misled, but first we have to break through a few defensive rings. The outermost protective skin of Neo-Judaism is its blank denial that it is a religion. This device was used by Communism and eventually became its undoing. The next defensive ring is the claim that religion is “a private matter, of no concern to others.” Their Jihad differs thus from the noble Jihad of the Prophet Muhammad – instead of proclaiming their faith, neo-Jews try to impose it by stealth. The innermost ring is adorned with the false flag of Bushite “Christianity”.

Until now, Neo-Judaism has won by isolating and defeating its enemies one at a time; it is high time we roused and united the vanquished. In Cabbalistic terms, we shall collect the divine sparks that were dispersed when the Vessels were broken by an excess of Divine light (*Shevirath Keilim*). In Hellenistic terms, we will unite the positive forces and tendencies of good

(as represented by Christ and Our Lady) in our *Oikouménè*, all the while deconstructing enemy's devices.

The left-right schism was imposed by the enemy; we should overcome it. Left and Right belong in a one-dimensional universe; surely our world has more dimensions than that. Israeli political practices show that Jews do not dwell upon the Left-Right distraction: for example, the leader of the 'left-wing' Meretz party, Yossi Sarid, eulogized the assassinated leader of the extreme-right Judaeo-Nazi party Rahavam Zeevi. Outside Israel, that most militant group of Republican Jews – the Neocons – openly expressed their willingness to change their colors and become NeoLiberals in the case of a Kerry victory:

Going Back Where They Came From<sup>1</sup>, by Patrick J. Buchanan

"If we have to make common cause with the more hawkish liberals and fight the conservatives, that is fine with me," William Kristol has told the *New York Times*.<sup>2</sup> The *Weekly Standard* editor added that the neo-conservatives may just abandon the Right altogether and convert to neo-liberalism. Ranking his political preferences, Kristol added, "I will take Bush over Kerry, but Kerry over Buchanan... If you read the last few issues of The *Weekly Standard*, it has as much or more in common with the liberal hawks than with traditional conservatives." Yes, it does. But as John Kerry backs partial birth abortion, quotas, raising taxes, homosexual unions, liberals on the Supreme Court and has a voting record to the left of Teddy Kennedy, how can Kristol prefer him to other conservatives? Answer: War and Israel.

<sup>1</sup> [www.antiwar.com/pat/?articleid=2371](http://www.antiwar.com/pat/?articleid=2371)

<sup>2</sup> [www.nytimes.com/2004/04/19/politics/19CONS.html?ex=1082952000&en=3ead1edf3c2212dd&ei=5062](http://www.nytimes.com/2004/04/19/politics/19CONS.html?ex=1082952000&en=3ead1edf3c2212dd&ei=5062)

Our answer is more complicated than that of Buchanan. Left and Right are only positions on the Social Axis, and equal points in one-dimensional space may in fact be very different when other dimensions are considered. There are two other dimensions: the Axis of Spirit, and the Axis of Earth – or, if you prefer: the Axis of Christ, and the Axis of Our Lady. Together they form the three-dimensional cross described by Guenon in his *Symbolism of the Cross*. Our enemies are able to form unions over the Left-and-Right divide because they are equal in their negation of Christ and in their rejection of the

Virgin. Likewise we must be able to unite with other people who share our views in the dimensions of Spirit and Earth, despite differences along the Axis of Society.

On the Axis of Spirit, we must draw attention to the important distinctions between the all-embracing faiths of the Three Great Churches and the segregated exclusivist cults. “Religion is not a private affair of spiritually inclined individuals,” wrote Panarin; “The Church is the guarantor of values, an alternative and higher authority standing above the moneychangers. It has to have power to de-commodify, to exclude female beauty and love, convictions, land from the market place.” That is why our enemy fights the Three Churches so remorselessly. In modern society, one may say anything he likes about the Three Churches, but it is taboo to speak ill of Judaism, the prototype of NeoJudaism.

“The Sacred Jewish Practice of Child Murder.” See if you could get *that* past the censors. That despite claims we live in an “anti-Semitism-ridden” world, and despite fact that hundreds of Palestinian children have been slaughtered by Jews in just the last few years. But with no further comment we examine this article featured in a prominent Jewish magazine:

The Sacred Muslim Practice of Beheading By Andrew G. Bostom<sup>1</sup>  
FrontPageMagazine.com | May 13, 2004

Reactions to the grotesque jihadist decapitation of yet another “infidel Jew,” Mr. Berg<sup>2</sup>, make clear that our intelligentsia are either dangerously uninformed, or simply unwilling to come to terms with this ugly reality: such murders are consistent with sacred jihad practices, as well as Islamic attitudes towards all non-Muslim infidels, in particular, Jews, which date back to the 7th century, and the Prophet Muhammad's own example.

No violation against the Churches and their sacral icons is out of bounds – the more vulgar and rude, the better. A French Jewish student group(UEJF) published a poster of the face of the Virgin, and labeled it “Dirty Jewess”. In France, the courts comply with Jewish demands to silence church bells and strip Muslim women of their hijabs. In Palestine, police raid the Anglican Cathedral and remove Christian asylum seeker Mordecai Vanunu. If we do not defend our churches, who will save us?

Communism was an attempt to fashion a techno-modern Christianity, without Christ. Though some Right-wing thinkers stress the ‘Judaic origin’ of Communism, it was really anti-Judaic, all-embracing ideology. Alas, they applied the Ockham razor too vigorously by far, and died of haemorrhage. We should accept the survivors of the collapse and give them a place in our ranks.

When we refer to the Axis of Earth, we must acknowledge the important differences between autochthons and wanderers. Yuri Slezkine<sup>1</sup> proposed to call these two distinct groups ‘Apollonian’ and ‘Mercurian’, where “Apollonian society consists of peasants, warriors and priests; while Mercurians are messengers, merchants, interpreters, craftsmen, guides, healers, and other border-crossers”. He compares this distinction with the Jew-gentile dichotomy and notices: “Jews are Mercurian, while gentiles are Apollonian. In the modern world, all of us became more Mercurian – more Jewish, if you will, and traditional Mercurians – Jews – are better at being Mercurian than anyone else.”

<sup>1</sup> [www.frontpagemag.com/Articles/authors.asp?ID=1056](http://www.frontpagemag.com/Articles/authors.asp?ID=1056)

<sup>2</sup> [www.jta.org/page\\_view\\_story.asp?strwebhead=Was+Berg+targeted+as+a+Jew%3F&intcategoryid=5](http://www.jta.org/page_view_story.asp?strwebhead=Was+Berg+targeted+as+a+Jew%3F&intcategoryid=5)

Naturally, Professor Slezkine’s “all of us” are his peers – the elites of Berkeley and Moscow, not the peons of California neither Russian peasants. There are some corners left in this world that the ‘Mercurian’ effect has not yet tainted. Nevertheless, his thesis is correct: to ‘succeed’ in these modern times of Kali Yuga, one must adopt Jewish qualities (become a neo-Jew). These ‘Jewish qualities’, according to Slezkine, are “mobility, restlessness, rootlessness, ability to remain strangers by staying aloof, not fighting, not sharing meals – just making, exchanging, selling, and possibly stealing, things and concepts”. These qualities may be described differently. “Staying aloof” shows lack of compassion, “not sharing meals” suggests segregation of faith, “not fighting” implies profit from another man’s war, “rootlessness” leads to a tendency to uproot others.

And indeed, neo-Jews lack compassion, they hold themselves separate in their gated communities, they benefit from wars other men fight, and they are rootless and ruthless – the modern ideal, according to Jacques Attali who

dreams of a world peopled by latter-day nomads unconnected to roots or soil. We should return the Mercurians to their modest position at the margins of the society.

<sup>1</sup> The Jewish Century, Princeton University Press, 2004

[www.alumni.berkeley.edu/Alumni/Cal\\_Monthly/November\\_2004/](http://www.alumni.berkeley.edu/Alumni/Cal_Monthly/November_2004/)

QA-

[\\_A\\_conversation\\_with\\_Yuri\\_Slezkine.asp](#)

And let us not be lead astray by claims that these qualities are ‘racial.’ Indeed, Karl Marx and Simone Weil, Ludwig Wittgenstein, and Otto Weininger are good examples of our comrades-in-arms who provided tools for the modern anti-Judaic discourse. They proved that the ‘Judaic tendency’ is ideological and theological, not ‘racial’ – whatever ‘race’ means in today’s global society. The immense appetite of the Judaic media for public exhibits of Hitler’s crimes is a just another tool to obscure this distinction: mean-spirited biological pseudo-scientific anti-Semitism, a transitory byproduct of Darwinism, is presented as the rule in the age-long struggle against the Judaic spirit.

While rejecting racism, we may equally reject antiracism, for today this is a code word for an extreme antiautochthonic attitude. In vain did the friends of Palestine try to use this concept in their struggle for equality in Palestine/Israel. Though every idea can be used in more ways than one, anti-racism has been attuned and honed for the neo-Judaic fight against cohesive native societies. This trick of the powerful to excuse their predations, to deny a distinct culture the right to exist, could have been used against such native heroes as Guatémoc or Boadicea

– today they use it against Mugabe. Anti-racism is a dispossession of the autochthon's right to decide his fate; it is a tool to separate Man from his native landscape. This concept de-legitimizes objections to swamping a land with a flood of immigrant laborers – an all-too-common Neocon strategy that generally turns a stable and solidarist nation into a divided and angry confederacy of communities.

Theophilus d’Obla noted that “Contemporary antiracism as well as human-rights’ concept are not principles of fighting against exclusion and thus protection of the Human Person. Quite to the contrary, it is in the name of

inclusion, dilution in the formless Whole, that these concepts are carried to the pinnacle of the dominant culture.”

The [Jewish] Holocaust is a shibboleth<sup>1</sup> of the New Chosen. It is a Trojan Horse – used to throw suspicion on native traditionalist majorities: unless the locals are disarmed, transformed into “open societies”, their state undermined, and their economy privatized and sold to American companies, these primitives might actually embark on the next holocaust. Socially-minded Panarin writes: “Whoever accepts the Holocaust as the most important historical event is able to carry out the civil war against the traditionalist majority and becomes a member of in-group for the globalists.” But the Holocaust also has theological value, and it has well-nigh supplanted the Crucifixion in the minds of true believers.

The human rights mantra is an important part of NeoJudaism. It is used to undermine a society's will to live. NeoJews inherited from their medieval ideological ancestor a peculiar vision of society as a host society – a society they do not belong to, but prey upon. There is a real contradiction between the rights of such an individual and the right of society; Neo-Judaism consistently de-legitimizes the rights of [host] society. Thus, the right of a Chodorkovsky or a Berezovsky to sell his oil company to Western interests becomes more important than Russian society's obligation to provide every citizen with heat in the winter. The right of a pimp to import pornography or to export women to whorehouses is more important than the right of a society to protect its women or its morals.

The Jewish state of Israel has become the banner of the enemy, and must be dismantled. Israeli ‘Jewish’ citizens are torn between two loyalties: loyalty to the land and loyalty to the Jewish People. It is this allegiance to Jewry that prevents them from becoming a part and parcel of the Palestinian nation; thus it has to go. We approve of the Israeli citizens who demanded from their Supreme Court to cease designating them as ‘Jews’. To the predominantly non-religious population of Israel this word has become a badge of obedience to World Jewry. Their destiny is with their native Palestinian brothers, who will accept them. A small UltraOrthodox pre-Zionist Jewish minority in Palestine has proven its faithfulness to the Hebrew traditions: they should be protected as a remnant and a witness; they should be allowed to remain in peace in order to find a spiritual solution to their barrenness.

<sup>1</sup> A word that identifies one as a member of an 'in' group. The purpose of a shibboleth is exclusionary as much as inclusionary: A person whose way of speaking violates a shibboleth is identified as an outsider and thereby excluded by the group

The Palestinians are the epitome of a natural people who are being uprooted by an invasion of immigrants. They are the last *katechon*, in terms of St Paul's Second Letter to Thessalonians – the last defense of our sacral heritage, the guardians of the holistic tradition before before this was divided into the Three Churches. They are the paradigmatic victims of outsourcing: the working people who are being marginalized and replaced by mercenaries of labor. Thus this war in Palestine is our war, a violent struggle in all three dimensions: this is a war of autochthon against uprooting power, this is a war of all-embracing Churches against Christ's enemies, this is a war of peasants and workers, warriors and priests against the money changers. This is also a symbolic war: about whether Neo-Judaism has the right to dominate the global agenda. This is the most decisive war of the century, and its outcome will decide the future of us all.

## Part III

# Our Lady of Sorrow

## St Barbara of Aboud



Aboud is one of the prettiest Palestinian villages, strongly reminiscent of Tuscany. Its time-mellowed stone houses grow on the gentle hills. Vine

climbs up their balconies, leafy fig trees provide shadow to its streets. The prosperity of this well-established village is seen in the spaciousness of the mansions, in the meticulously clean roads. The old men sit in a small and shady, walled enclosure, on the stone benches, like the aldermen of Ithaca gathered by young

Telemachus. That is the biblical “gate of the city”, or a *diwan*. Kids bring them coffee and fresh fruits. Local people are not the refugees of Gaza and Deheishe; here, as in a time warp, one can see the Holy Land as it should and could be.

Three millennia old Aboud received the faith of Christ from Christ himself, says the local tradition, and there is the church ready to prove it, one of the oldest on earth, built in the days of Constantine in the 4th century, or maybe even older, as some archaeologists say. The church is a dainty thing, carefully restored and well taken care of. The Byzantine capitals of its columns bear the image of cross and palm branches. They recently discovered a plaque in old Aramaic script immured in the southern wall of the church.

There are other churches as well: a Catholic, a Greek Orthodox and an American-built Church of God. There is also a new mosque, as Christians and Muslims of the Holy Land live together in great harmony. On December 17th the Muslims and the Christians go together to the old Byzantine church of St Barbara, a local girl and the village patron saint. It is one of these bitter-sweet semi-ruined churches that still attract worshippers, along with St Anne of Safurie and Emmaus of Latrun, and it stands on a hill a mile away from the village. It would be called St Barbara-without-the-walls if it were in England. At the foothill, at the saint’s burial cave, the peasants lit candles and ask for her intercession. In the misty post-Vatican-II days the Catholic Church decided to exclude the Palestinian martyr St Barbara from the list of recognised saints, but she remained a favourite one for the Eastern Churches. There are beautiful new edifices of St Barbara in Florida and Washington, while her breathtaking image by Vasnetsov, a great Russian painter of fin-de-ciecle, shines at the believers in St Vladimir Cathedral in Kiev, Ukraine. A few years ago, the community of Aboud restored the shrine to some extent and renewed Sunday worship.

On the thirty-first of May 2002 the Israeli army dynamited St Barbara, the living relic of the Christian past of the Holy Land. I do not know whether the sappers said the benediction prescribed for such occasions by the Jewish religious codex, Shulkhan Aruch: “Blessed you are, Our Lord, Who destroys the Assemblies of Proud”. The destruction followed the Bethlehem siege; when for the proverbial forty days and forty nights, from the Catholic Good Friday to the Orthodox Easter Sunday, the Jews besieged the Church of Nativity. The destruction passed so quietly, attracting so little attention, that it will probably be continued.

Christianity is the traditional adversary of the Jews. “Against Christians, the Jews rage with an insatiable fury”, witnessed Origen<sup>1</sup> in 2nd century, and in 19th century, Freud confirmed, “Our worst enemy is the Church”, and Graetz the historian seconded: “We must beyond all work to shutter Christianity<sup>2</sup>”. In the election campaign of 2003, the churches starred as the threatening symbol of hate in the Israeli TV prime time.

My friend Miriam from New York, a nice person and a friend of Palestine, learned of the sacrilege and wrote to me: “It is not only churches; they destroy everything meaningful”.

Well, she is right saying they destroy not only churches. In nearby Nablus, they drove a tank into the Green Mosque, the oldest extant structure built above the cave where Jacob lamented his lost son Joseph. One of the great shrines of Palestine, contemporary with St Barbara, it was a Byzantine church, and later served as a Samaritan synagogue, the centre of worship for local Israelites-not-Jews. Samaritan priests pointed it out to me. A holy place is always attended in the Holy Land, and it again was converted to a church and beautified by Queen Melisende, the pious flirt and the builder of the Holy Sepulchre. It reverted to a mosque eight hundred years ago, when the cathedrals of Chartres and Ko·ln were erected. The mosque was celebrating its fifteen-hundredth anniversary when an Israeli tank broke its wall. Just to show their impartiality, they also bombed the St Philip Episcopal church in Nablus and put St Luke Hospital under curfew.

<sup>1</sup> commentary to Ps 36

<sup>2</sup> H. Graetz, *Tagbuch und Briefe*, Tübingen 1977 p 287

Miriam is right saying they destroy everything of spirit. It includes nature, as nature is the great source of inspiration. In Jerusalem there was a great spring, the biggest spring of the Highlands. It gave birth to Jerusalem, and it is the reason for the city's existence. It has a plethora of names: Gihon, Shiloah (in the Bible), Ein Sittna Miriam, after the Virgin, Ein Silwan, after the nearby village. Many events are connected with this living spring. King David's soldiers climbed up its shaft, Jesus healed blind men at its pool, King Hezekiah bored a half-kilometre-long tunnel to keep its waters within the walls, away from the reach of the Assyrian army. It is forever venerated, and an old mosque stands at its lower exit. Many times in the hot days of July I waded breastdeep the tunnel's cool length, drinking its sweet water and biding time to emerge at the fig tree above broken Roman columns of the pool.

Then, over a year ago, Ehud Olmert, self-styled 'Mayor' of Jerusalem, the great destroyer of Palestinian homes, seized the spring. He locked the entrance, set a Russian guard and a few soldiers, then transferred it lock, stock and barrel to settlers. The Palestinians were not allowed to approach it anymore. Nowadays, the spring is dead. Instead of pure water, the city sewage flows through its tall tunnel. It suffered the fate of many other springs of Palestine. Some have been fenced, others covered with concrete, eliminated by pumping stations or poisoned by sewage. All were killed by the Jews.

I hear a voice. "Oh no! Say 'Zionists'!" I would, but it seems unfair to the Jewish people abroad. They work so hard; they demonstrate in support of Israel everywhere from Brussels to San Francisco; they collect funds for Israeli soldiers; they sue everybody who supports Palestine; they keep news about blown-up Byzantine churches out of your newspapers. Don't you think they deserve to be considered as full-blown partners in the Zionist enterprise?

"They make life so miserable that the Palestinians will leave", wrote ever-so-rational Miriam. Here I tend to disagree. Recently I saw just outside the village of Aboud two giant American-built Caterpillar bulldozers, huge, armour plated, moving fortresses. They towered above the landscape as the mechanical monsters of the Evil Empire and slowly devoured the olive trees. That is their purpose. To destroy. Not just churches, not only mosques, but

everything that reminds of Spirit, from olives of anointment to springs of blessing. It is their service to the Faceless Destroyer and their curse.

For they destroy even things they intend to save. A beautiful ancient domed shrine at the Tomb of Rachel was one of the sweetest memorials of the Holy Land. It was not exclusively Jewish, but Jews always had an access to it, together with the Palestinian women who came to ask for her intercession before childbirth. In order to make it exclusively their own, the Jews surrounded the shrine by high wall and for all reasons destroyed it. They are doomed to create a lifeless, spiritless ghetto wherever they are.

The Belgian 19th century writer Charles de Coster<sup>1</sup> concludes his description of horrible deeds of Phillip II who burned and tortured devout Dutch Protestants with the words: "He found no pleasure in torture". That is the Jewish fate in the Holy Land: to destroy the vestiges of Spirit and to have no pleasure out of it.

<sup>1</sup> La Légende et les aventures héroïques, joyeuses, et glorieuses d'Ulenspiegel et de Lamme Goedzak au pays de Flandres et ailleurs (1867)

P.S. As an anticlimax, I propose to my readers that they calculate the ratio of Jewish influence in their newspaper in the following way: divide the coverage of a synagogue wall dirtied with graffiti (in square inches of print) by the coverage of the venerable Byzantine church of St Barbara destruction (in square inches of print). Just to remind you: a ratio with the denominator 'zero' equals 'infinity'.

## **Our Lady of Sorrow**

This was written after Israeli invasion of Bethlehem, in March 2002.

In the Upper church of Annunciation in Nazareth, there is a striking collection of images, the homage of artists to Mary: in a setting of blue-and-golden flowers, a dainty Virgin in a colourful kimono holds her child in ceremonial Japanese royal robes; a naive Gothic face of Madonna, transferred from French Cluniac illuminations; a Chinese Queen of Heaven carved of precious wood by Formosa devotees; a richly inlaid Cuban statue of Virgen del Cobre; a Polish Black Madonna; a tender face of the Byzantine

Mother of God, and a modernist, steely Madonna from the United States all look from the walls of the church and unite us in one human family. There is hardly an image in the world as universal and poignant as that of the Virgin and the Child.

Wherever you go, from Santiago de Compostella in the far west of Spain to the golden domes of Russia, from frozen Uppsala in Sweden to Hagia Sophia in Constantinople, you will find this adorable face. The best artists depicted her compassionate features, her love for her child and her sorrow. Botticelli painted her with a pomegranate and among the Kings of the East; Michelangelo and Rafael, Cimabue and Titian, van der Weyden and Fra Filippo Lippi were inspired by her image. This unique mix of a young girl and mother, of vulnerability and protection, of admiration and love, formed the spiritual and inspirational base of our civilisation.

She appeared to a Mexican peasant, and her flower-covered image arrested the strife and united Native Americans and Spaniards in one nation. She gave her rosary to Saint Dominic and a letter to Portuguese kids in Fatima. Prophet Muhammad saved and cherished her icon found in the Mecca shrine, writes Maxim Rodinson. She appeared to a wealthy Jewish banker Alphonse Ratisbonne, and he took orders and built the convent of the Sisters of Zion in En Karim. A Palestinian Muslim in a refugee camp of Lebanon preserved the image he took from his native Galilee, tells Elias Khoury in his novel *Bab Al-Shams* (recently translated into Hebrew by Moshe Hakham and edited by Anton Shammas). Syrian astronauts asked for her protection in the shrine of Seidnaya before their flight on the Soviet space shuttle<sup>1</sup>.

In medieval legends, the Jews were often perceived as enemies of the Virgin. The Talmud refers to her in most blasphemous and hostile way. A certain column-stump on Jerusalem's Via Dolorosa marks the place of a legendary attack of Jews on her person, while in Antioch in 592, Jews were found despoiling her image. These are old tales. And now some new facts. This week in Bethlehem, a Jew shelled the Virgin. A Jewish soldier in the formidable tank Merkava-3, constructed according to US technology at US taxpayer's expense fired a shell from a distance of fifty yards at the statue of the Madonna atop the Holy Family church in the Nativity town.

<sup>1</sup> W. Dalrymple, *From the Holy Mountain*

The Virgin lost an arm, and her pretty face was disfigured. She became one of a hundred Palestinian women shot by the Jews in the present outburst of war. This seemingly unnecessary act of vandalism could not have been an accidental shot. No terrorist hid behind her gentle figure on the pinnacle of the hospital church. At fifty yards, you make no mistake. It could have been orders; it could have been a spontaneous expression of feelings by a Jewish fanatic. Our world rewinds full speed back into the Dark Ages, and as Israel rekindled traditional Jewish hostile rejection of Christianity, it cannot be excluded.

Whatever it was meant to be, that shrapnel-shot became the most recent check of the mind-control system: will this sacrilege become widely known? And will it stir the hearts of Christendom? It remained unknown, for Christendom did not respond to the siege of the Nativity as much as Muslims did at the Jewish fundamentalists' sacrilege at Haram a-Sharif. The doubly-negative result of the check probably confirmed the greatest hopes of its initiators. The world mass media, from New York to Moscow via Paris and London, has been secured in the grip of philosemites; not a squeak gets out unless authorised. The current Israeli invasion of Ramallah and Bethlehem was covered under the heading "Sharon looks for peace". The UN resolution equalized the aggressors and their victims, *sotto voce*. The Western mainstream media dropped a blanket of silence on the cries from the Holy Land. Alexander Cockburn writes this week:

"It's supposedly the third rail in journalism even to have a discussion of how much Jews control the media. Jude Wanniski remarked last week in his daily "Memo on the Margin" in his Web newsletter *Supply Side Investor* that it was certainly true to say that the Jews control discussion of Israel in the media here"<sup>1</sup>.

<sup>1</sup> [www.nypress.com/ Billy Graham: War Criminal](http://www.nypress.com/BillyGraham:WarCriminal)

Indeed, the story was reported by Reuters and this dreadful picture was taken by an AP photographer. It was available to the world media. Still, no important newspaper or magazine printed it. Instead, they published stories of Christian anti-Semitism.

The conscience of the West suffers a mirror vision of the Middle East. Terrorist actions have been perpetrated by Jews against Palestinians, but the very name 'Palestinians' came to epitomise terrorism. Palestinians are facing holocaust; Jewish soldiers are printing numbers on their foreheads and forearms, separating men from women and sending them into concentration camps, but Jewish holocaust-memorials spread like mushrooms. Israel and the US disregard the international law, but their adversaries are branded 'rogue nations'<sup>1</sup>. While Palestinian towns are invaded by Israeli tanks, the *Wall Street Journal* publishes an article *Israel under Siege* by the illegal 'Mayor' of Jerusalem Ehud Olmert. Churches are shelled, Gospel books burnt, Christians persecuted by the Jews in Palestine, but it is Christian anti-Semitism that worries news editors and churchmen.

The accusation of anti-Semitism became the blood libel of our days. Or was it always? In the *Merchant of Venice*, Shylock complained of Gentile hatred, though it is he who hated, and the others disapproved of his loan-sharking practices. Instead of cutting the loan rate, he preferred to cut Antonio's flesh, and hide behind his claims of discrimination. If Shakespeare's Portia had our modern attitude, she would rather let Shylock have his pound of flesh than stop him and be accused of anti-Semitism.

Probably in such a spirit, the guardians of the public conscience decided to spike or play down the sacrilege in Bethlehem. The quietude of the West should frighten us well beyond the Middle Eastern context, as it possibly means our civilisation is dead.

<sup>1</sup> See Francis Boyle in CounterPunch 14.3.02

Civilisation can't survive if its sacral heart ceased to beat. When faith loses its relevance, civilisation dies, historian-philosopher Arnold Toynbee wrote in explanation of ancient Egypt's collapse. There is no life without sacral, seconded the philosophy-of-religion scholar, Mircea Eliade. Whether we accept philosophy of history, or mystic reading, or pragmatic sociological studies; whether we follow Durkheim or Heidegger, the conclusion is the same: indifference to the fate of the Virgin of Bethlehem bodes ill for the Western Christian civilisation. It implies that the Europeans and Americans have lost the sacral core, and our profaned civilisation is doomed to extinction, unless we'll turn away from the edge of the abyss.

## Take Two

This short private message to friends sent on Easter 2001 caused a considerable controversy.

Easter Sunday is a beautiful day, a day of new hope and new promise. Two thousand years ago, the first joust of two spirits, the spirit of the brotherhood of Man and the spirit of MasterSlave domination, was over. Jesus taught: love your neighbour as yourself, even if he is a traditional enemy of Jews, a Samaritan. That is why he was hated by the Jewish supremacists of his time. He said: you cannot worship God and Mammon, the god of greed, you have to choose. That is why he was hated by the supply-side economists and bankers of his day. They sentenced him to death and the Empire obliged and carried out the execution, in order to keep peace with these important forces. Our fathers did not dare to speak against their leaders. The spirit of domination scored a victory, but the spirit of brotherhood did not vanish.

I received the Easter message of Naim Ateek, a priest from Jerusalem. He writes, "Here in Palestine, Jesus is again walking the Via Dolorosa. It only takes people of insight to see the hundreds of thousands of crosses throughout the land, Palestinian men, women, and children being crucified. Palestine has become one huge Golgotha, the place of the skull".

The forces of supremacy and the greed worshippers united again to crucify Christ. The US, this New Rome, again lends a hand and agrees to become the executioner. Now it is our turn to decide.

History gave us an incredible luxury, Take Two, as they say in movie production. We can now repeat the mistake of our fathers and silently connive with the plans of our selfappointed leaders. We can correct this mistake now, and stop the crucifixion.

In the Jewish Passover narration, we say, each one of us has to see himself as if he personally was liberated from bondage. I say to you, each one of us, Jew and Gentile, has to see himself as if he personally stands on Via Dolorosa, and to decide, whether the execution will be carried out. Two thousand years ago, only people of Jerusalem were present while Christ was rushed to Golgotha. Now, in the global village of the 21st century, the whole

of mankind has become a witness of this tragic and lasting event. We all stand on the sidewalk of Via Dolorosa. The fateful question, “whether this man should be crucified”, applies to all of us. If we keep our mouth shut, we deserve to be called “Christ killers”. If we stop it, we shall change history. The scarlet-asblood sins of the past will become white as snow.

Two thousand years ago, the spirit of brotherhood rose again, to give hope for the second joust. If he is defeated again, we all shall become forever slaves to our faceless masters. They will destroy the Mother Earth herself; turn her into the waste land of Mordor. They need this victory to bind us together by the dark forces of domination. Let us deny them, this time.

Share with me the wine and bread of Palestine, my brothers and sisters, as the sign of the new covenant of the Brotherhood of Man, as an oath of our decision: this time, Christ will not die on the cross.

## **Lana Turner**

Easter Greetings Take Two triggered an orchestrated campaign against Shamir, started by two Arab activists, Ali Abunimah and Hussein Ibish. Both were richly rewarded by their Jewish partners; Abunimah received access to mainstream media, tax-exempt status and other perks.

Ali Abunimah and Hussein Ibish spoke against what they feared might be my anti-Semitism. I am certainly pleased with their principled stand. As a Jew and a man, I salute them. Any irrational aversion to Jews should certainly be eradicated and condemned. While saluting their good intentions, I consider their judgment to be somewhat premature. It is based on my *Take Two*, which they failed to understand. Christopher Bollyn of *The Spotlight* stated it well. He wrote:

“I realize that neither of you are probably deeply immersed in Christianity, but you must understand that Shamir ...compares the Israelis, Jews, and Americans to spectators of an execution that they can do something to prevent. “I say to you, each one of us has to see oneself as is he personally stands on Via Dolorosa, and decides, whether the execution will be carried out. If we keep our mouth shut, we deserve to be called “Christ killers”. If we stop it, we shall change history. The sins of the past, scarlet as blood, will

become white as snow', Shamir wrote.

"He is demanding that Jews, Israelis, and Americans do something to prevent the bloodbath that is occurring in Palestine as we speak."

Indeed, while the Jews of old provide the background to the Passion, all of us are the background of the present suffering of the Palestinians, which was the theology behind my *Take Two*. In other words, all of us, Jews and Gentiles alike, are 'the Jews' of the Palestinian Passion.

I perceive that the excitement of Mr Abunimah and Mr Ibish could be generously explained away by their relative innocence of theology and history. They even put the exclamation mark of 'sic' after my words, failing to recognize the quotation from the prophets (scarlet sins and white snow) which is a part of the Yom Kippur liturgy. They are not attuned to read what I wrote.

Anyway, Ali Abunimah and Hussein Ibish are entitled to their opinions. Their concern for the purity of the Palestinian banner meets my approval. However, my appreciation of their position is slightly diminished by some additional facts. The present accusatory letter is not the first, nor the second that they have composed in connection with my humble self. In their previous letters, the accusation of anti-Semitism was absent, but they called me alternatively a Mossad agent, a pursuer of Arab money, and even a false pretender to the high rank of an Israeli Russian journalist and a *Vesti* columnist. Such insistence combined with inconsistency makes one wonder if their goals were limited to fighting anti-Jewish prejudice. If I were a suspicious man, I would probably suspect their motives.

But I am ready to give Ali Abunimah and Hussein Ibish the full benefit of any doubt. It is probable that they were motivated not by spite and envy, not by a fear of competition or of 'rocking the boat', not by working in cahoots with the Jewish lobby, but by nobler feelings. They remind me of the young police officer in this period piece movie, *LA Confidential*, who tries to arrest a blond Lana Turner look-alike, and proclaims: "a hooker who looks like Lana Turner is still a hooker, not Lana Turner." His colleague stops him: "she IS Lana Turner!" The kid made a silly mistake.

In plain words, I do not pretend to be a friend of Palestine: I am a Palestinian. I am quite used to this sort of accusation; they are the professional hazard for whoever is engaged in the struggle. A fainthearted man should fight for the well-being of whales, as it is a noble cause that brings no flak.

Now I shall refer to other concerns raised by Ali Abunimah and Hussein Ibish. As for my alleged comparison of the Jews with a 'virus', I quote the lines of Ellen Cantarow, who was present at the talk.

"I do want to stress that the comment about "viruses" cited by Ali in his letter was taken out of context. I was there; I heard the talk. This is NOT what Shamir said. Which makes me feel that *The Jerusalem Post* reference should be looked up in context. I do not feel it wise, when one has not read the entirety of a text, especially in a controversy like this one, to fan the flames by circulating partial statements. In the Tufts talk Shamir referred to the movie *Matrix*, with its references to 'organic' 'mammals' and to predatory viruses. He then said that the original Palestinian population had an 'organic' relation to the land in Palestine, whereas the European-Jewish immigrants and colonists did not, and in their consequent actions, expelling the original inhabitants, destroying villages with beautiful architecture, etc., could be compared to the 'viruses' in *Matrix*. I find this in perfect keeping with his *Dulcinea* essay and other pieces."

I would add to it that in my opinion every man, Jew or Gentile, can choose whether to behave like a virus or like a mammal, or even as a vulture. It is actually an idea deeply rooted in the Zionist discourse of Herzl and Borochoy, who wished to reconnect Jews and soil as the means of rejuvenation of the Jewish people. In my opinion, it failed because the settlers did not connect to the native inhabitants of the land.

(The 'virus comparison' is present in the discourse on Palestine. But it was made by the Prime Minister Barak, who called the Palestinians 'a virus'. However, his comparison created no ripple).

Let us move on to the blood-libel accusation in the *Jerusalem Post*, repeated by Ali Abunimah and Hussein Ibish. This Conrad Black newspaper wrote:

“One of NIF’s beneficiaries is the Israel-Palestine Friendship Centre in Tel Aviv. The centre promotes the Palestinians’ ‘right of return’ to their pre-1948 homes. Two weeks ago, Russian-language journalist Israel Shamir told a largely Jewish audience: ‘Jews only exist to drip the blood of Palestinian children into their matzas.’ No one protested”.

It is obvious rubbish. I certainly did not say the words they attribute to me. Have no doubt, the nice middle-class Jewish audience in Tel Aviv, where the misquoted talk was given, would protest such silly stuff instead of pouring their love on the speaker. The purpose of the JP allegation was to smear these wonderful people, who work very hard on charity lines to feed the hungry and clothe the needy in the besieged villages. It is to be regretted that Ali Abunimah and Hussein Ibish were deceived by the right-wingers’ blood libel against Israeli supporters of Palestinian rights.

[My full discussion of Blood Libel is available in this volume].

As for me, I can repeat the words of an unjustly punished Russian poet, “The insult hurts, but it is not the issue: let my destiny befalls me, it is the destiny of mankind I am worried about”.

## **Christ Killers**

Psychologists like to offer their patients to play a game of allusions in order to free the imagination. They drop you a word and you should reply with the first word that comes to your mind: “bed” – “sex”, “husband” – “pay”, or “drink”

– “police”. These replies help the shrink to understand the working of your mind. But sit a Jew on the couch, whisper one word, “Christ”, and you will get one response: “you call us Christ killers”.

I compared the killing of Palestinians, who are the beloved children of Christ, with the killing of Christ, and immediately two hired boys voiced this Jewish complaint, “he called the Jews Christ killers”. I was rather vexed, as I know I did not say it, since I do not think it. But they would not take “no” for an answer.

When Pope John Paul II visited the old capital of the Umayyad Caliphate, Damascus, the young Syrian ruler reminded his audience of the

transcendental meaning of the battle for Palestine. The Palestinians fight the enemy of Christ and the enemy of the Prophet, he said.

The words of Bashar Assad caused consternation among Jews. A Conrad Black newspaper, always supporting the Israeli 'extra-judicial killings' (read: murders), wrote indignantly: "this was anti-Semitism of the worst order. Down the centuries, the charge of deicide has been a pretext for persecuting Jews, who stood accused of 'killing Christ'."

Please re-read again. Bashar Assad did not say, nor did he imply that Jews killed Christ. Neither did I: there is no collective guilt over many generations. But the Masters of Discourse know better what people are supposed to say. In the same way they know better who should represent Palestinians instead of the 'irrelevant' Arafat, they know better who should rule Iraq, they know better who attacked America and whom America should attack, and even whom Blacks should elect instead of Cynthia McKinney: in the same way they know better: we should say, "Jews killed Christ". They wait for it like a passionate lover for consummation of his desires, like a brave soldier for the battle call, as they know how to reply. They will insist on it until we say it, like in the joke.

A Jewish joke tells of a Jew who pestered a Chinese man in a New York subway, "Are you a Jew?" – "No," replied the Chinese. But the Jew asked again and again the same question, and the exasperated Chinese gave up – "Yes, I am a Jew." The satisfied Jew smiled at him and said, "Isn't it strange? You do not look like a Jew."

This accusation is false; it is but an anti-Christian libel. None of the Church Fathers, none of the "right wing religious fanatics" of old, and none of the Crusaders would or did condemn the present day Jews for killing Christ just because some of their ancestors killed Christ. They were not that silly: nobody is. This accusation is but a figment of Jewish imagination. The eminent scholar, professor David Flusser, was right: "the Jews should not be blamed for killing Christ anymore than French blamed for sending Joan of Arc to the stake, or Greeks for sentencing Socrates to death."

Why, then, do the Jews insist on the false accusation? They do it in order to obscure the real one: of hostility to Christ, Christianity and Christians. My

dear late teacher David Flusser was a very fluent and skilful Jewish apologist, who could and would justify anything done by Jews. His reasoning is correct, but it lacks sincerity. Why, indeed, are the French not blamed for the fiery death of the Maid nor considered “enemies of the Maid”? For the simple reason that though the situation appears similar (foreign occupation and corrupt local judges), the French people condemned the French judges who sentenced Joan, and made her their beloved saint. The Jews of old, on the other hand, were defiantly proud of the deed of their ancestors. They were quite happy to concur in it, and busily copied The Gospel according to the Jews, a manuscript that could be called “How we killed Christ.”

## **Who killed Christ?**

T. R. Reid of the Washington Post, a staunch supporter of Israel, declared: “it’s time for Christians to never repeat the complete distortion of history, that Jews were largely responsible for Jesus’ crucifixion. The church should rewrite the Passion” – he demanded, and his call was seconded by Black’s Boston Globe. As the US Congress usually follows the orders of AIPAC, probably the Gospel will be soon outlawed in the US. And not only in the US: American Jews are fighting hard to ban the centuries-old medieval production of the Passion play in Oberammergau.

The Gospel says that Jesus was sentenced to death by the High Priest of the Jews and his comrades, then the sentence was confirmed by the Sanhedrin, the Jewish High Court, and afterwards the prisoner was given to the Roman chief commander in the land to be executed. While the old Jewish theologians and scholars happily concurred with the story, the modern Jewish historians and religious scholars say that anti-Semites invented the story, to spread hatred of the Jews.

Hayim Cohen, an Israeli High court judge, wrote that Jews would never sentence an innocent person to death. Hyam Maccobi, an English Jewish scholar, (alas, a fanatical nationalist), claimed that Jesus led the fight for the Jews and against the Gentile rule, and that he was killed by the Romans as a result. David Flusser, an Israeli scholar of Qumran texts, thought the Passion

narrative was written many years after the event as part of the Church's antiJewish polemics. Others denied the Jews practised crucifixion or applied death penalty at all.

However, a reading of the Jewish sources disproves these arguments. A Jewish sage of pre-Christian days crucified eighty witches in one day, says the Talmud. If Jesus were a fighter for the Jews, he would be venerated as the brigands of Masada were. In such a case his claim to the title of Messiah would not be a hindrance: Simeon Bar Kochba, the last Jewish ruler in Palestine, was proclaimed the Messiah by Rabbi Akiba, the highest Jewish spiritual authority of his days, and he is still highly esteemed. Even better proof to the contrary is supplied by the numerous devotees of the late Lubawitscher Rebbe. Posters of this bearded old Jew cover many walls in Israel bearing a legend 'Messiah the King'. Thus, even the death of the Messiah is no obstacle for Jewish veneration, while rejection of Jewish exclusivity certainly is.

Christian historians and scholars, from Origenes of Alexandria and Eusebius of Caesarea to Chesterton, thought the Gospel description of the Jewish leaders actually condemning Jesus to death was perfectly realistic. The traditional Jewish sources, from the Midrash to later medieval writings, also accepted the story, and added that it was a good thing to do. Moreover, the adepts of Judaism kept fighting Christ and Christians. Soldiers of the last Jewish king, Bar Kochba, massacred Christians in 135. In Yemen, a Jewish ruler, Yusuf Zu Nawas, burned churches and killed thousands of Christians in 519. Palestinian Christians were slaughtered in 529 and 614.

Afterwards, the warfare switched to ideology. The Middle Ages are full of rather crude Jewish anti-Christian propaganda. examples of this could be found in *Jesus through Jewish Eyes*<sup>1</sup>, a recently published compendium of Jewish writings about Jesus, and they include the infamous *Toledot Yeshu* and *Nestor Hakomer*, written in Arabic in the 9th century. Even today, leaflets in Jerusalem describe Judas as "the Redeemer of Israel". That is why, as a short-hand, the Jews were described as "enemies of Christ".

Christians fought back, and slaughtered quite a lot of Jews as well. It is a peculiarity of modern convoluted discourse, that Christian persecutions of Jews are well known, while persecutions of Christians by Jews are

consigned to oblivion. There is “post-Auschwitz Christian theology”, but there is no “post-Mamilla Pool, or post-Deir Yassin Judaism”. This distortion of history is used by the Jewish leadership in order to induce into Christians a destructive guilt feeling. That is why it is important to explain that the relations of Jews and Christians weren’t as one-sided as depicted by the Jewish apologists.

<sup>1</sup> Publisher: Yediyot Aharonot, Tel Aviv, 1999, ISBN 965-448-527-3

## **Jews versus Christ**

The millennia-old ideological warfare against Christ became the most important element of Jewishness, and it is still with us. “T’is better to serve Hitler than Christ”, – words to such effect said a well known Israeli Rabbi. Acceptance of Christ is the worst possible crime for a Jew, and it is felt by the vast majority of the community. Jews aren’t just ‘non-Christians’, like we are ‘non-Buddhist’, they are anti-Christian. Even now, when the majority of Jews have ceased to practice the rules of faith, this anti-Christian streak is not gone. For instance, a baptised Jew is banned from receiving Israeli citizenship by the Law of Return. Recently, a few good Jews in America wrote to the State of Israel renouncing their right to Israeli citizenship. There is just one way to do it: accept Christ and you would lose this ‘right’.

There are, for sure, many Jews who feel differently. No group is so monolithic as to exclude dissent. Even in the leadership of the German Nazi Party, there were people who conspired against Hitler. But it does not mean there was no Nazi ideology. Among millions of Russian Communists one could find people of every possible opinion, but the Party had its structure and ideology. That is why one should not hate a man for being a Jew, or a member of the Nazi Party etc, but one may reject their doctrine.

For many years I, a son of enlightened parents, could not force myself to enter a church. I did not spit at seeing a church, as my great-grandfather would, but I was taught to despise Christianity, “a silly prejudice”. The Jewish faith was never considered to be a prejudice in our circles. Still, a young Jewish man could toy with Buddhism or pray in an ashram, or dance with Sufis, but Christianity was beyond the pale, a totally forbidden thing. That is why many young Jews of J. D. Salinger’s days were looking for

spirituality in foreign Buddhism: they really did not dare to embrace Christ. One could eat pork, even marry a *shiksa*, a slightly smaller sin, but we had imbibed hostile rejection of Christianity with our mothers' milk.

The opinion of the Jews about Christianity would be quite irrelevant if the Jews lived on the Moon. It would be bearable if the Jews were shoe-shiners or cotton-pickers. It was survivable while Jews were visibly separated by dress and manners, as in the Middle Ages. But since the Jews became an important part of the American elites, their massive presence undermined the delicate social and spiritual fabric.

It is particularly deadly, as the spirituality of our tripartite ecumene (Western Christendom, the Eastern Orthodox world, and Dar al-Islam) has been built on Christ. The cathedrals of Rome, Assisi, Chartres, Köln and Canterbury; the mosques of Damascus, Baghdad and Jerusalem; the paintings of Botticelli, Andrei Rublev and Blake; the great poetry of Rumi and Elliott, Block and Brodsky flow from this rock. It is as basic as water and earth for our civilisation. Even books arguing with Christianity – Rabelais and Voltaire, Mayakovsky and Marx – still are based on it. The removal of Christ kills Western civilisation as certainly as poisoning its air does. Human beings will not die, but the civilization will collapse after its sacred unity is gone.

The scary present of the US is the result of this collapse. This neo-fascist state of billionaires and hungry children that scraps human rights, tortures prisoners in Guantanamo, rejects all norms of international law and plans aggression against sovereign Iraq just after the devastation visited upon Afghanistan is the moral perversion built upon Christianity undermined. My friend and an important American Islamic scholar of religion, Maria Hussain, wrote: "Christianity has been very weak in the US. In Ann Arbor where I was raised it was understood that you do NOT mention the name of Jesus unless it is to make fun, and you do NOT publicly admit to believing in Christianity, unless you want to be avoided by your peers".

## **Jews for and against Jesus**

“Jews are evil, and there is a special place in hell just for them. I’d say to them: Believe whatever you want. Practice whatever you preach. Just stay the hell away from us.”

Do not rush to denounce me, do not send this piece post-haste to your local branch of ADL or LICRA, do not send police to my home. I did not quote Adolf Hitler, don't worry. This was a direct quote from the *Haaretz* newspaper, from an article by the newspaper columnist Bradley Burston. With one omission: “for Jesus”. The evil ones, according to *Haaretz*, are only the ‘Jews for Jesus’, who should be sent to hell. ‘Jews against Jesus’ are perfectly loveable.

Burston’s outburst of hate deserves to be analysed. Jews are good, he says; what makes some Jews evil is their love of Christ. Ergo, Christ is really hateful in the eyes of Burston; and apparently the most liberal newspaper in Israel finds nothing objectionable in this line. I’ll bet the Christian supporters of Israel just wipe this spit off their face and claim it was just a spot of rain. The Pope and Kofi Annan issued no reproach, and Congress did not declare a day of mourning, as it does whenever Jews are mentioned in a less than favourable context. The very Christian president Bush did not mention this hate talk to Prime Minister Olmert, when they met in the White House. The newspapers of the West were busy spreading lies about Iran, and paid no attention to this assault on the faith of their silent majorities.

Burston dissimulates somewhat to cover his tracks. Instead of saying outright: “Yes, I hate Jesus and despise Christians”, he finds another fault of the “Jews for Jesus”: they carry out a missionary activity. Proselytizing is persecution, he whines; do not preach to Jews. If “proselytizing is persecution”, why does the Jewish state spend a lot of their taxpayers’ money (and this includes taxes collected from Christians, too) to proselytise and convert Christians to the Jewish faith? There is an official state program to convert 200,000 Russian Christians in Israel to the faith of the “Jews against Jesus”. The program is headed by a government official, and is quite active.

Moreover, if “proselytizing is persecution”, why do “Jews against Jesus” carry out their anti-Christian propaganda from New York to Moscow? If you do not like your beliefs being undermined, why do you undermine the

beliefs of others? Indeed, Jews often claim that they do not proselytise. This is true up to a point: while Christians want to turn Jews into their brother-Christians, the Jews do not want to turn others into full-fledged Jews, they are quite satisfied if others are profaned and turned away from Christ. And they work for it: they sue churches, spread horrible stories about paedophile priests, ban Christmas and propagate the Gospel of Judas. They do it under cover of “secularism”, which is but a gentile-facing Judaism, a form of Mammon-worship. “Just stay the hell away from us”, calls Burston to the ‘Jews for Jesus’. Well, should not he give this advice to his coreligionists, the ‘Jews against Jesus’, and march them back to the ghetto?

Burston bewails: “It's hard enough to be Jewish as it is. It's tough to be Jewish if you're secular, and it's no less difficult if you're religious. It's tough to be Jewish in the Diaspora if you live among non-Jews. It's tough to live there if you live among lots of Jews.” Well, it is tough because it is unnatural. It's tough to live believing that everybody hates you and wants to kill you. It is tough to deny Christ, because His sun warms us all. It is tough and it is unnecessary, like sleeping on sharp nails. People who describe themselves as “Jews” are also human; they also need Christ, and denial of Him is much more harmful for their souls than any denial of holocaust can ever be.

“Respect this religion (of Jews against Jesus), let this religion live”, says Burston in his sequel. No way! Your “Jewish religion,” which includes “secular Jews,” is not a religion. “Secular Jew” is as impossible as “secular Christian” but its implication is much worse: if an observant Jew still believes in God, a secular Jew has replaced God with his ethnic origin; he is a man whose superiority complex of chosenness is not mitigated by meekness required by the faith. Why is it not enough for a secular person to be what he is, an Israeli in Israel, an American in America, a Russian in Russia? Isn't this just a desire to be special, when one is not? Of them, the Gospel says: “they claim they are Jews but they are not”. There is nothing inherently wrong in the descendants of Jews: after parting with their superiority spirit, they can become as good as anyone, and it is up to each one to decide whether to claim that one is a Jew or just an ordinary Israeli, American, Russian.

In Israel, as elsewhere, more and more people have stopped counting themselves among 'the Jews' and have joined the nation they live amongst. Important Israeli writer A.B. Yehoshua and philosopher Menahem Brinker noticed that the Palestinians are part of their nation much more than are the Jews of Manhattan or Chicago - the connection with whom, in their eyes, is a thing of the past. It is a beginning of an independence movement: until now, the state of Israel has been a colony of World Jewry, but we feel that this umbilical cord should be severed as it stops the development of the new nation, which includes all inhabitants of the Holy Land and excludes the Jews elsewhere.

The Holy Land can work wonders. An American Jew cried to Lord saying: "I have sent my son to Jerusalem and he turned to Christ", and the Lord replied: "It happened to My Son, too". The old joke may become true on a large scale, as the Jewish state in Palestine proves the ethical impossibility and undesirability of the Jewish paradigm. All of the gloomy prophecies of anti-Judaic thinkers were materialised here: The goyim are locked up, starved and bombed in that window-case of Jewish generosity, the Gaza Strip. When the Jews do not lobby for nuking Iran, they shoot at Lebanon. Foreign workers have zero rights and are frequently deported; even their meagre salaries are often not paid to them. Israeli workers' lot is not enviable, either: while landlords, usurers and stock exchange players operate tax-free, labour is taxed to the brim. The Jewish state is good for dentists, money dealers and rabbis; it is not good for the rest, because it is a Jewish state.

As for Burston's request for respect, it is impossible for us to respect a "religion" that teaches hatred for Christ and Christians. Long before the Inquisition, in the first century, the Jews incorporated a special *birkat haminim* (Anathema to Christians) in their daily prayer; it is recited even now by pious Jews every morning. 'Tis better to die than to be healed by a Christian, ruled the Mishna. The Talmud improved on this and allowed killing Christians (especially ex-Jews, at any occasion, and turned it into a commandment. Maimonides, the great luminary of Judaism, turned simple hate into a whole system: a Jew should not follow Christians, should not bow to His image, should not make His image for oneself or for others, but a Jew should burn down a Christian city, and never allow it to be rebuilt. Furthermore, a Jew has to dislike an active Christian (a "misleader"), to not

refrain from hating a Christian, to not save a Christian missionary from death, to not credit a missionary with any merits, to not refrain from doing bad to misleaders etc. Luckily for us, the Jews of our days do not follow these commandments any more than they observe the ban on shaving their beards.

Still, Burston chose “Jews for Jesus” as his favourite object of hate. Indeed, the Jewish hatred of Christ and Christians is deeply entrenched, but their hatred to their former brethren who defected from the gang takes the proverbial cherry. The South-Eastern corner of the Temple Mount enclosure retains a gruesome memory of an encounter between Jews for and against Jesus. In the year AD 65, some thirty years after the Resurrection, love for Christ made great inroads into the community of hate, and the Burstons of that time decided to deal with Jews for Jesus the only way they know. They invited Jacob, the Brother of the Lord, (apparently he was a son of Joseph from an early marriage and grew up together with Jesus) and asked him to explain to people that Jesus was not the Messiah nor Son of God. Jacob agreed to appear before the people. A huge crowd gathered on the Temple grounds, waiting for the much publicised appearance of Jacob who was well-known for his saintly ways. His knees were like those of a camel for he knelt a lot, said the people. He fasted and prayed all the time for Jerusalem and its unruly folk. Jacob was also the Bishop of the Church of Jerusalem, and a man who still tried to be a Jew and a Christian in the same time. The priests asked for quiet, and called Jacob to witness. And the old saintly bishop came up and witnessed: Jesus is Christ. The Burstons of the time roared: these Jews for Jesus are evil; and dropped the old man down from the Temple corner. As he did not die immediately, they went down and killed him. That was the end of ‘Jews for Jesus’ for centuries to come.

Since then, many, many Jews have embraced Christ, but they have not tried to sit on two chairs or dance at two weddings at once. In a way, I agree with Burston: let us leave the appellation of ‘Jews’ to Christ-haters like Burston and Steinsaltz, to war criminals like Mofaz and Wolfowitz, to supporters of genocide in Palestine like Elie Wiesel and Alan Dershowitz, to crooks like George Soros and Marc Rich. Leave this appellation to the small community of *Neturei Karta* who observe all the commandments and support Iran and the Palestinians, for they are the just men in the Jewish Sodom. But we do not have to stay in Sodom. Much as I sympathise with ‘Jews for Jesus’, and

stand ready to defend them from Burstons, I disagree with their clinging to the past. They try to put new wine into old skins (Luke 5:37, Matthew 9:17). Good that they discovered Jesus, but it is the 'Jews' part of them that should be discarded. They remind of the Talmudic adage: "*tovel vesheretz beyado*", they baptise while not letting go of the reptile tail. If they live in the Holy Land, they can be Palestinian (or Israeli) Christians; if they live in the US, they can be Americans of any Christian denomination they choose. They are chosen as the members of a new chosen folk, that of the Church which is New Israel, and they do not need the old trappings. Let them follow bishops and saints of Jewish origin, who gave up the pretensions of Jews and accepted the crown of Christ. Nobody has to be a Jew, and as their crimes in Palestine multiply, it is imperative not to be one.

## **Christian Zionists as a social neurosis**

The strange, uniquely American phenomenon of Jew-worshipping Christian Zionists is but a result of social neurosis, caused by strong guilt feelings induced by the Jewish elites. These simple Christian souls try to combine their love to Christ with the society-induced adoration of Jews. They look for Jewish approval, while sticking to the church. These opposing forces misshape their psyche like the bodies of children were misshapen by the medieval freak-makers. They should be helped to reassert their love of Christ and freed from emotional dependency on the Jews.

The appearance of the Christian Zionists was predicted in long gone 1902 by a Viennese Jew, Solomon Ehrmann. He spoke of the future when "all of mankind will have been jewified (verjudet) and joined in union with the [Judeo-Masonic] Bnai Brith"<sup>1</sup>. Now when the Bnai Brith are strong supporters of Sharon and Foxman, one understands that these Christian Zionists have been thoroughly jewified.

<sup>1</sup> Beller, Vienna, quoted by Lindemann, Esau's Tears

Their pitiful spiritual condition should remind us: Christianity and Judaism are NOT mirror images of each other. While the Church wants to bring every Jew to salvation, to make him equal to the rest of believers, to turn him or

her into a dear brother or sister, the Jews want to turn the Christians into jewified Christian Zionists, emotional and spiritual slaves of the Jews. It means that the struggle is not over yet. It is an ideological, not a racial struggle; and the Christians of Jewish origin were always an important element, a beacon for their hesitating brethren, as it is the battle for the souls of Jews as well. But as precious as they are, they are not a bit more precious than the souls of other folks. If the spiritual and ideological struggle with the Jewish influence won't be vigorously resumed, I am afraid the Christian Zionists will become the biggest and most powerful denomination in the US, and then seep over into Europe.

Professor David Perlmutter wrote to me:

Sure, maybe 20 years ago the "Israeli lobby" was made up mostly of Jews. And campaign donations were important. But now it's the Evangelical Christians who are dominant, and most politicians are nominally pro-Israel not because they want Jewish money but because they either believe in the "holy" cause or listen to their huge number of evangelical voters. Bush did not go easy on Sharon because of Jews, but because his own constituency rebelled. This is something that most Arabs and Israelis don't understand – but you see it here in the Churches and in DC. Every major US evangelical Christian leader is farther to the right on Israel than most Jews I know, and after 9/11 they consider it their own personal crusade. The traditional Israeli Lobby (AIPAC etc.) has become almost irrelevant.

The Jews are often described as 'yeast' – because of their ability to judaize people, to transfer some Jewish qualities; an ability rather enhanced by their positions in the discourse, media and universities. If the preachers did not feel the support of media lords, probably they would not become as pro-Israeli as they are now. If the cause of Christ were not so completely undermined, their flock would not feel obliged to support the Israeli genocidal apartheid state.

## **The Second Coming**

a positive view of fundamentalism

I

They walk in big and jolly crowds on Jerusalem streets, waving blue-and-white flags and smiling at passers-by; the Christian friends of Israel often arrive in the autumn, during the Tabernacles Feast. This year, too, they came by thousands; cheered up the despondent shopkeepers of Ben Yehuda Street, promised to stand by us, in weather fair or foul; met with the representatives of the settlers and with Sharon's ministers. Their leader, Pat Robertson, proclaimed: "I see the rise of Islam to destroy Israel and take the land from the Jews and give East Jerusalem to Yasser Arafat. I see that as Satan's plan to prevent the return of Jesus Christ the Lord,"- and the crowds applauded him, even ram horns blew.

The Israeli Jews are less than happy with them. Religious Jews hate their crosses and visibly restrain themselves from spitting in their direction as is their wont. Ministers of the Jewish Nationalist Right hoodwink their supporters promising them to use and manipulate the silly visitors. In the educated and liberal circles of Jerusalem (as well as in Boston, Washington and Paris) it is usual to pour scorn on the fundamentalist Evangelical Christians, to despise these 'country hicks', 'homophobes' and 'warmongers'. But I like these simple and sincere men and women; though their love of Christ was misused by their cynical leaders as the first love of a young country girl is misused by a cynical urbanite.

What is, indeed, the proper Christian attitude to the Jewish state? Nowadays it varies from "warm support" to "indifferent", i.e. from support of Israel on the grounds of an apocalyptic belief to the view that the Jews and the state of Israel have no more meaning for Christians than Inuit. Archbishop of Canterbury Rowan Williams offered a compromise affirming the need for a Jewish state and the state's duty to be good to its neighbours. A Palestinian Christian, Jonathan Kuttub of Sabeel wrote him an open letter bitterly complaining that he "ignored the Palestinian people on whose land the Jewish state was created" but "was satisfied that the Archbishop did not support eschatological or prophecy-driven interpretations". However this discourse is missing the fourth leg: the rejection of the Jewish state on the ground of an apocalyptic tradition; and so we shall supply this leg.

Indeed, the “eschatological or prophecy-driven interpretations” are unavoidable; millions of Americans express them openly and millions of Europeans feel them acutely. No amount of empathy with the Palestinians has been able to change the widespread feeling that was well expressed by Lord Balfour: “The fate of the world, the millennia-old plan of Redemption and the Second Coming, is more important than the immediate concerns of local inhabitants”. Balfour, probably the Archbishop of Canterbury, other shepherds of the Catholic and Protestant Churches, and many, many ordinary folks feel about the fate of Palestine as [Egyptian President Gamal Abdel] Nasser felt about the fate of Nubian villages when he built the Aswan Dam: ‘tis pity but they’ll have to suffer for the greater good of the land and its people.

Let us follow this simile a bit farther. If the Aswan Dam were to flood the Nubian villages, Pharaonic temples and Coptic monasteries, but will provide Egypt with water and food – fine and good; we shall just compensate the poor Nubians and relocate the monks. If the Dam were to create zillions of mosquitoes and bilharzia man-eating worm, arrest the inflow of fertilising Nile ooze and disrupt harvests, we shall regret the folly of building the Dam but stick with it hoping for the better. But were we to recognise the Dam as a new Damocles sword hanging over Egypt, allowing its neighbours to blackmail the country by the threat of nuclear targeting the Dam and turning the Lake of Nasser into the Sea of Doom for this ancient country – we would change our view about the setup rather radically and begin gradually dismantling the project.

In other words, we (as opposed to many friends and enemies of Palestine) may agree that prophecies are coming true, but which prophecies? There are two competing mutually exclusive versions of Apocalypse, a Judaic and a Christian. According to the Jews, after Jewish sufferings, God’s rage will be awakened and he will avenge the shed Jewish blood and restore their good fortunes: the outcasts will become the leaders. Theirs will be the only spiritual centre of the world in Jerusalem, they will outlaw or kill believers in Christ and other idolaters, demolish churches, de-spiritualise and disarm the nations, will get seven gentile slaves to a person, collect all material and spiritual riches, and will live happily ever after shepherding the happy gentile flock.

In the Christian narrative of forthcoming events, before the new spiritual awakening of Christendom (described as the Second Coming), the Christian world is to sink slowly into the abyss of de-spiritualisation and Mammon worship; its nadir is described as “the Antichrist rule”, the end of Kali Yuga, as they say in India. The prophets connected this dramatic development with the return of the Jews and with re-establishment of Judaic cult in Jerusalem. This was supposed to be the lowest point of spiritual descent, the darkest hour before the sunrise, for Judaism is based on rejection of Christ. This mass apostasy will cause a horrible war; in its aftermath, the survivors will return to Christ.

The prophets and fathers of the Church did not determine whether the Antichrist was to be a Jew (or even a person), but the intricate connection between the Jews, restoration of their cult and the Doom of Christendom was a universally accepted dogma, East or West. In the West, as long ago as the seventh century, Isidor, the bishop of Seville, knew of the “Antichrist who will take Jerusalem and re-establish the Jewish temple and the Jewish kingdom” before taking over the Church and the world. In the East, St John the Damascene prophesied that the Antichrist will come to Jews and for Jews, against Christ and Christians. The Church Fathers considered the Rise of the Antichrist as the rise and temporary triumph of Judaism. In the Tenth Century, St Andrew prophesied that the kingdom of Israel will be restored, and that it will be the launching-pad of the Antichrist.

The secret of this confluence of two narratives is hidden in the idea of de-spiritualisation: the Church fathers were aware that the Jews seek to remain the only sacral unity within profane mankind, while they wished the world to overflow with sacrality like a jar with good wine.

When a Christian observes the US Army and its auxiliaries being sent to subdue the Middle East and establish a Judaic ruler on the throne of Solomon; when the Jewish state declares its supreme sovereignty upon earth by assuming right to judge and doom anyone, anywhere; when prime ministers and presidents gather to deliberate whether they are doing everything they can for the Jews; when the superpower rates its allies by their attitude to the Jews; when princes of the church are begging forgiveness of the Jews, and when practical steps are being taken to renew the sacrifices in Jerusalem

– one can't but recognise that prophecies are being fulfilled. One also can't but recognise that whoever supports this prophesied "rise of Jews" sides with the Antichrist. One may also find comfort in knowing that the dark night of the Antichrist will eventually bring the great spiritual awakening, or "the Second Coming", but may one then hasten the darkness of the night while wishing for sunrise?

In the Bolshevik tradition, this is called "the worse, the better"; i.e. the worse is the situation, the better are chances to bring forward the desired revolution. It is a legitimate view; many good people feel that Bush the Worse is also Bush the Better, as he is so obviously evil that he antagonises even groups liable to support an equally bad but cunning politician. In Israel, a Jewish Ultra-Orthodox authoress wittily explained her antizionist community's support for Benjamin Netanyahu the Zionist: The UltraOrthodox realize that Netanyahu will surely destroy the Zionist state.

This attitude ceases to be legitimate when it is transformed into a positive action of supporting evil. One may passively find comfort in knowing that a nasty situation will be soon over, but one may not actively provoke the nasty situation "to have it done with", by, say, campaigning for Bush or Netanyahu. Such a Machiavellian action is perilous for the soul.

The rise of the Antichrist as the last stage before the Second Coming may be compared with the betrayal and the Crucifixion before the Resurrection. Thus actively aiding and abetting the Antichrist, in order to speed up the Second Coming, is tantamount to playing the role of Judas betraying Christ – if he betrayed Christ in order to quicken the Redemption. A mad theologian Nils Runeberg, a character in a Jorge Luis Borges story, admired Judas for his deed, as without him, the divine plan would not be fulfilled. Such an approach is called "antinomian", and Christ foresaw it when he said: "the Son of Man will go as it has been decreed, but woe to that man by whom the Son of Man is betrayed" (Mat 26:24). Indeed, for Christians, Judas is the symbol of the worst in human nature; Dante planted him in the Ninth Circle of his Inferno, while a Jewish author made him a national hero in the *Toledoth Yeshu*.

Lurian Cabbala is decidedly antinomian; Sabbatai Zevi, a post-Lurian Cabbalist messiah of 17th century, believed that sins lead to redemption. His

adversaries claimed he would sodomise a boy while wearing phylacteries and singing hymns. The spiritual leader of the Israeli Cabbalist school, Rabbi Kook, also believed that mass murder, rivers of blood and a sinful life are the harbingers of salvation, though he never called for direct antinomian action – this was a later addition by his disciples.

So-called Christian Zionists are antinomians as they side with the Antichrist in order to quicken the Second Coming, but woe to that man who helps Antichrist to destroy the world. Whether they believe in the Second Coming of Christ or not, people who knowingly implement antichristian plans are better called “the Antichrist Zionists”. Rise of the Antichrist Zionists is a part of the prophesied Apostasy of the Church. But our feeling towards them are like that towards misled brothers. They were ensnared by their spiritual longing for Christ. We do not mind that they are fundamentalists – we regret that they are not sufficiently fundamentalist.

## II

A fundamentalist is one who follows the traditional teaching of the Church. There are no stricter fundamentalists than the monastic community of Mt Athos in Northern Greece, where I write these words. Athos is a great reservoir of spirit, and many people come to partake of its waters. (Charles, the Prince of Wales stays here in an abbey, too.) The monks keep the fire of Christian faith as it was kindled by Christ and his apostles. They do not expect their salvation will come from Jews, as it already came in the person of Christ. They feel no need to seek Rapture for they were given a plan of their own: to try and achieve the Second Coming by means of prayer and spiritual enlightenment. For them, the Second Coming is the individual mystic experience of seeing Christ in his glory, and it is attainable by divine grace. Thus, the Second Coming happened many times, and will happen again and again.

The roots of the Greek Church go beyond the first mission of St Paul to Athens, for he recognised the religious zeal of the Hellenes. They did not have to be converted, but enlightened. Even today, Greeks are devoted to Christ, to His Mother Our Lady Mary and to her earthly manifestation, their own Mother Church established by SS John and Paul.

Their church stays out of politics, but exercises moral influence. Guided by her church, Greece does not participate in the Iraqi war, her sons do not die on the streets of Baghdad; and this most religious, most Christian nation shares the view of good Muslims and ours, that the world including Greece is threatened not by Islamic terrorism, but by the US fight against terrorism. Their Archbishop Christodoulos correctly stated that terrorism is caused by the “injustice and inequality that pervades the world.”

In The Wall Street Journal, a Zionist Greek Takis Michas, in a piece called Is Greece a Western Nation? writes with horror: “Such views seem to have more in common with public opinion in Cairo or Damascus than in Berlin or Rome.” Indeed, such views are common among Christians of Jerusalem and Damascus, Madrid and Montevideo, in short, in all lands where Christians are united in Apostolic Churches. So much for the silly concept of conflict

between Christendom and Islam promoted by these guardians of the Christian faith, the *Wall Street Journal* and the *New York Times*!

As opposed to the West, the Greeks knew neither hatred nor fear of Jews. As they had their own national church, they did not transfer their spiritual values to Jews for safekeeping; and thus had no reason to bewail the loss of them. Where there is no guilt, there is no fear, either. Where there is no fear of Jews, there is no automatic support for the US, either, and Theodorakis' view that "the root of evil today is the policy of President Bush" rather than the Muslim world is shared by many Greeks.

Greeks know Muslims not from books – they lived in close quarters with them for a millennium. They are aware that their long and troubled relationship with their Turk neighbours reached its nadir under the anti-Islamic rule of Kemal Ataturk, while Islamic Sultan Selim the Grim spent a fortune restoring the monasteries of Athos.

Now, both the Greek Left and the Greek Right are united in their rejection of the American drive to conquer the East, to enforce multiculturalism and to separate Church and State. They support the Palestinians and wish the Jews to come to their senses. They are a good example for US fundamentalists. Indeed, Greece is the proof that fundamentalist Christianity is not that of George Bush, and that the alternative to him is not monopolised by the First Lesbian Synagogue of New York.

Mt Athos, this green wooded island stretching into Aegean Sea, an independent Christian nation under Greek protectorate and home to twenty massive abbeys, a place where hundreds of monks and thousands of lay pilgrims pray to Lord, work the land, grow heavy olives and red apples, is a good place to recognise an unacknowledged victim of the Iraqi war: Christianity. Its reputation has been besmirched by people who take the name of Christ – and of fundamentalism – in vain. From the *New York Times* to *FrontPage magazine*, various Judaic publications provide an outlet for anti-Muslim rant, for calls to war in the name of Conflict of Civilisations. As a result, some Muslims began to answer by counter-attacking Christianity; and European and American youth learn to think of their faith as a danger to mankind. However, this victim is innocent: true Orthodox Christendom, as

fundamentalist as it can be, firmly rejects the creed of Mammon and the US war on Islam.

Why were the Greeks better than the Western intellectuals at recognising these media lies for what they were? The reason, in my view, is the national character of the Greek Apostolic Orthodox Church. Separation of Church and State, this much vaunted accomplishment of the French revolution and even more of the US founding fathers, cut off the anchors of the Western society and it drifted straight towards the rocks. While in France the national Catholic church still occupies an important and exclusive place, the US, the country without a state church, became a victim and a servant of Mammon. The small, independent churches of the US had no ability to form the mind of the nation; they competed for an outlet in the Jewish-owned media; they were forever threatened by tax authorities; they broke with tradition and became prey for the wolves.

This absence of one church further undermines the underlying concept of unity-in-God, elaborated by T S Elliot in *The Christian Idea of Society* (1939). People live together united by an idea; this idea may (or indeed should) be their common worship and uniting communion, thus the need for one national church that unites its people by a single communion.

The US was a first experiment on a large scale of what will happen to a society that is built on the quicksand of profit, instead of the rock of faith. Given this background, one can understand the US churches' vulnerability to the Judaic influence and their readiness to support the Judaic Domsday script. But this should be called heresy – not fundamentalism!

### III

Fundamentally, the church always believed that the Jews will be eventually saved by coming to Christ. This important event will accompany the defeat of the Antichrist, as part of the Great Reawakening (metaphorically called the Second Coming). Then the sheep will be separated from goats, and those who accept Christ will continue into future life. As the Rise of Antichrist occurs in our days, we witness the first fruits of this sifting.

Our brother Mordechai Vanunu is one of the first swallows. This holy man, a scion of a learned Sephardi Jewish family, was horrified by the Jewish persecution of the native Palestinians and came to Christ. As a Christian, he denounced the Armageddon weapons of Antichrist, manufactured in Dimona, in the South of the Holy Land, within sight of Sodom. He was severely punished by the Antichrist and suffered 18 years in jail; but by God's will he survived it like Daniel survived the Lions' Pit.

There are many others: Neil and Gilad, Daniel and Menachem, Jews by birth who denounced the Judaic cult of Death and accepted the Living Christ. In every case, relationship to the Palestinian suffering was the sieve: whoever disregarded it followed Antichrist; whoever denounced it, began his way to Christ.

Though modesty precludes me from referring to myself, I have a duty to witness. A vain and suffering man, I was granted the grace of Christ and was reborn in his glory. Though the ways of God are mysterious, I believe that it was my compassion and love for the native people of the Holy Land that made me worthy of His Theophany. A poem by the Greek Alexandrian poet Cavafy helped me to recognise my way:

For some people the day comes  
When they must say the great Yes  
Or the great No. He who has the Yes  
Ready within him, says it  
And goes by the path of honour, strong in his conviction. He who refuses  
does not repent. Asked again,  
He'd still say no. Yet that No – the right No – Drags him down all his life.

I do not regret my Yes, and the attacks of enemies do not break my spirit. I am daily grateful to Christ who saved me from the Judaic paranoia of hating and being hated, and brought me into the world of loving and being loved. And every Jew who has come to Christ by the way of rejecting the Judaic ideas, by upholding love for the nations, is a portent of Salvation.

Now I have received good news, great news from a great man, Alfred Lilienthal, an American Jewish author of many books including famous *What Price Israel?* published in 1953 and republished last year. Alfred Lilienthal was one of the first Jews who renounced Zionist separation and mistreatment of Palestinians.

Now Suzanne Nicole, his webmaster, secretary and assistant wrote to me:

“At age 90, Alfred is quite frail and too blind to read, his short-term memory is severely impaired, so he has to be asked short questions (in a loud voice since he is also growing deaf), or he forgets what he is being asked. His long-term memory is still quite good, so he is also able to discuss concepts such as the difference between Judaism and Zionism. He understands current events when he first hears about them but quickly forgets the details. I did paraphrase one of your statements from *The Pardes* to him:

“Thus, this discourse should help an individual to decide whether he wants to be a Jew, or not, in the same way one may choose whether one wants to be a communist or a Quaker, for it is my deep conviction that to be or not to be a Jew is an act of free will.”

He replied, “And that is what I have finally done.” He was baptised sometime shortly before last Thanksgiving. Even in *What Price Israel?* in 1953, he had referred to Jesus as a prophet of Israel. One day a couple of ministers had come by to see him at the urging of a Christian friend, and he made the decision in what seemed to some perhaps as a senile moment. But Friday afternoon, he said, “What is today? Is Ned coming to take me to church today?” So, it has stuck. He may not remember what day it is, but he does remember each day that he has chosen to become a follower of Christ like you.”

This conversion of Alfred Lilienthal is an important event, for it tells us that Christ's grace is available to Jews and not only in the physical Holy Land: It

is enough to renounce the separation of a Jew and a Gentile, to give up hate and to accept the love that is Christ.

Christian faith is not compatible with Jewish exclusivity. The mission among Jews can be successful only if the whole complex of Jewish separatism is removed, when their hearts are circumcised and they are brought into full communion with the people they live amongst. I have met in Israel with some 'messianic Jews', who were full of hate to the native people of the Holy Land. Not surprisingly, they thought Jesus Christ came just for Jews, and the Holy Land was theirs, too; they worshipped the Israeli Army and the flag of Israel. For them, the pivotal moment of history was not the Resurrection, but the Destruction of the Jewish Temple. In other words, they only pretended to be Christians, or not even that, as they preferred to be called 'messianic Jews'.

Indeed, the plans of Almighty include the Jews; like the plans of the Ring included the hobbits; but some will play the role of Frodo, while others will take the part of Gollum, some will support Antichrist, and some will stay with Christ.

The 'Antichrist Christians' may revert to true fundamentalism, reject Antichrist and his drive to destroy the last enclaves of spirit still hidden in the high mountains of Asia. Then they will be called 'Christ's Christians'. They may campaign for strengthening and uniting the American churches and eventually bringing them into full communion with the Apostolic Churches of the East and the West. They may campaign and undo the extreme separation of church and state in their country; for sacred and profane must be reunited. They may reintroduce worship of Our Lady, as the way to connect to nature. She performed a miracle in the neighbouring Mexico, and healed the wounds of the native people; she can repeat it in the US. Then you will be blessed by all those who damn you today; and the Americans will be met as friends by friends wherever they go. The plans of the Antichrist will be ruined, as happened before; and mankind will resume its noble path of striving to discover its divine qualities. For the main message of the Orthodox Christianity is that God became Man so Man can become God; this is the true meaning of the Second Coming.

## Canterbury Tales

The Spectator, a venerable British institution, recently purchased by the great supporter of Israel, ex-Canadian media mogul Conrad Black, published a long article by a Miss Melanie Phillips, a heady brew of theology and actuality called ‘Christians who hate the Jews’<sup>1</sup>. Despite the punchy title, it deals with Christians who dare to profess Christ, rather than a form of Judaism adapted for Gentiles. Miss Phillips writes as a young girl straight out of convent school while encountering “the facts of life”. Apparently, she never knew that Christians have a New Testament. Why should these strange Gentiles replace a perfectly good Old Testament with a New One? Her insufficient grasp of ideas calls it ‘replacement theology invented by a revisionist Palestinian theologian’.

Needless to say, this term is but her invention, while the correct term is ‘supercessionism’. A genuine article is ‘replaced’ with a substitute, while an outdated idea is ‘superseded’ by a newer one. It was indeed invented by a “revisionist Palestinian theologian”, but his name was not Canon Ateek, as she claims, but Prophet Isaiah. He spoke of the New Covenant that will supersede the Old one. Afterwards, this idea became the cornerstone of Christianity, as the New Covenant between God and the Church (Israel of spirit) superseded the Old Covenant between God and Israel of flesh.

<sup>1</sup> Christians who hate the Jews, opposition to Israel is motivated by anti-Semitism rooted deep in Christian theology

Ignorant Jews present it as an act of “hatred to Jews”, but it was just an opposite: the act of eradicating hatred between Jews and non-Jews. St Paul<sup>1</sup> speaks about Christ as of “our peace who has made us (i.e. Jews and non-Jews) one and has broken down the dividing wall of enmity”. “In Christ, this enmity was abolished, because through Christ, the Jewish faith was fulfilled. Christianity was not established as some new religion; it was accepted by chosen Jews who were the first Christians precisely because their belief in Christ as Messiah was for them nothing else but the fulfilment of the Jewish faith that is the faith of their forefathers from Abraham down to the time of Christ<sup>2</sup>”.

In modern terms, Christianity was an upgrade of the old Judaism, or alternatively, return to its Palestinian roots and sources. Miss Phillips mistakenly identifies modern Jews with Biblical Israel. However, this identification is an act of faith, as arbitrary as any. No person in his right mind thinks that the victor of Agincourt is the same man who killed Anne Boleyn, though the name is identical, King Henry of England. Still, it is a common error to think that Judaism of our contemporaries is the Judaism of the days of Jesus.

The brilliant Israeli scholar, Prof. Israel Yuval of Hebrew University in his book, *Two Nations in Your Womb*<sup>3</sup>, proved that Judaism we know of (Rabbinic Judaism) came to existence in the end of the first century after Christ. It came out of ruins of the old Temple-centred Biblical Judaism, practically at the same time as Christianity. It is a full answer to the notion of “superseding faith”. Christianity actually superseded Biblical Judaism (by return to its sources) and became the faith of millions. Still, a small band of men challenged its advent, and offered an alternative, Rabbinic Judaism. In the eyes of its followers, Rabbinic Judaism superseded Biblical Judaism.

<sup>1</sup> Epistle to Ephesians (2.14)

<sup>2</sup> Orthodox Church and Jewish Question

<sup>3</sup> Publisher: Alma/Am Oved, Tel Aviv, 2000, ISBN 965-13-1428-1

Rabbinic Judaism has as little in common with Biblical Judaism as Christianity. It produced its own holy books, the Mishna and Talmud, as Christianity produced the New Testament. Prof. Yuval wrote: The Biblical Judaism died, and two religions claimed to be the legitimate heir, Christianity and Rabbinic Judaism. They had a good reason, as old Biblical Judaism contained elements of both. In a similar way, National Socialism and Communism are heirs to Hegel’s philosophy.

Thus, Judaism we know of is a jealous sister, not a mother faith to Christianity. Its adepts are not the people who remained faithful to the “old religion”, as the Biblical Judaism with its sacrifices, Jerusalem Temple, ritual purity, tithes and priests disappeared two thousand years ago. It is a new faith explicitly made to fight Christianity.

As for Miss Phillips' specific remarks, they express unmitigated ignorance of Christian faith and traditions coupled with a strong streak of Jewish supremacy.

Miss Phillips found the words of the Bishop Riah "an astounding interpretation of the Old Testament". The Bishop Riah said of Palestinian Christians, "We are the true Israel". There is no doubt that the Palestinians, Christians and Muslims are true descendents of the Twelve Tribes, of Prophets and Apostles. But the "true Israel" appellation denotes the basic tenet of Christian faith: the Church is the True Israel. In other words, it is not an "astounding interpretation of Old Testament", but an orthodox reading of the New Testament.

She thinks Canon Ateek tries to "sever the special link between God and the Jews". She apparently believes God feels more for a Jew than for an Englishman, or a Palestinian. Well, she is mistaken.

She chastises David Ison, canon of Exeter cathedral, who took a Palestinian guide. That is right, for a Jewish supremacist, only Jewish guides are kosher. As I guide pilgrims myself, I heartily concur with this idea. But I also ascribe to the notion that "genocide is now being waged in a long, slow way by Zionists against the Palestinians."

Stephen Sizer, vicar of Christ Church, Virginia Water says that Israel is "an apartheid state". She objects as "Israeli Arabs have the vote, are members of the Knesset and one is even a Supreme Court judge". Well, the good vicar is right: two thirds of Palestinians have no vote, send no members to Knesset. "Israeli Arabs", in Zionist parlance, are Palestinians with the right of vote. "Even one supreme court judge" sounds a bit too paternalistic for 45% of nonJewish population of Palestine. Presence of one Jewish Government minister in Brezhnev's USSR did not stop the kin of Miss Phillips to fight "Russian anti-Semitism".

Anyway, what it has to do with "Christians who hate Jews"? Many good Israeli Jews share the hope of Vicar Sizer that "Israel will go the same way as South Africa" – into equality.

She quotes with horror Rev. Sizer: “The covenant between Jews and God,” he states, “was conditional on their respect for human rights”. Again, this thought was expressed by St John the Baptist, who said: if you do not observe human rights, God will turn these stones into new children of Abraham.

She does not mind generalisations and victimisation per se, as long as it is Muslims and Christians are stereotyped and blamed for. “Dr Patrick Sookhdeo, the director of the Institute for the Study of Islam and Christianity, has been addressing Christian groups up and down the country on the implications of 11 September. When he suggests that there is a problem with aspects of Islam, he provokes uproar”. Well, if he would suggest there is a problem with aspects of Judaism, would she quote him with such an empathy?

The Protestant Churches in the Holy Land hold a variety of opinions. On one end, there is a preacher of equality and liberty, Canon Ateek. On another end, there is a priest of the Church of Christ at Jaffa Gate, who supports Ze'evi's plans to expel all Gentiles from Palestine. Rather, he would like the Palestinian Christians to leave by their free will, while the Muslims will be ‘transferred’.

The Church of England did not make up her mind yet. The article in Spectator could be conceived as an attempt to scare some equality-minded clerics and suborn the Church. It is also a promotion paper for Rowan Williams, the Archbishop of Wales and a contender for the see of Canterbury. He is presented as a great friend of Israeli apartheid. Williams told her, “When I hear “the Jews” used as a term, my blood runs cold”. Probably it is meant to be a compliment, but it sounds like an anti-Semitic jibe: what is wrong with us Jews that our name chills a hot-blooded Welshman? (He became the Primate of the Church of England, and the C of E duly blessed the war on Iraq. But the day is not over yet!)

Christendom made a grave mistake by unilaterally abandoning ideological struggle against the Jewish paradigm. One should make a clear distinction between Jews as persons, and the Jewish paradigm as ideology. Jews are just human, and deserve to be treated and accepted as human. The Jewish paradigm should be confronted and counteracted. Two important issues were

confused: the question of external relations, human and civil rights, human dignity on one side and ideological difference and variance, on the other side. They can, and should be treated separately.

## Two Sisters

The two sisters, the Church and the Synagogue, forever struggle for the title of legitimate heir of the Covenant of Abraham and Moses. It is not an abstract theoretical question for theologians: victory of the Jewish idea would complete neo-liberalist and globalist takeover of Europe and America. The question of relationship between Judaism and Christianity turns around the axis of Supersession. However, the Catholic Church developed recently a dangerous doctrine of “supersession and co-existence”, saying that, while the Old Covenant was superseded it was not voided. If it is correct, there are two Israels, one of the Old and one of the New Covenant, and that is a logical and theological nonsense. If one accepts this doctrine, one accepts Judaic approach: Christ was the founder of the religion for Goyim.

For the last year, painful as it was for the inhabitants of the Holy Land, nothing caused me more sorrow than a single document called “the Reflections on Covenant by the US Conference of Bishops Committee”<sup>1</sup>. Some innocent folks probably expect the end of the world to come in the polychrome version of Revelation, with live dragons and beasts galore. But each generation has its own signs, and ours chose bureaucracy. Drab and bureaucratic language of the Reflections could not obscure its nearness to what could be described as the Apostasy of Church and Denial of Christ.

<sup>1</sup> On August 12, 2002, members of the Bishops’ Committee on Ecumenical and Interreligious Affairs (BCEIA), an arm of the National Council of

The Reflections state, inter alia:

While the Catholic Church regards the saving act of Christ as central to the process of human salvation for all, it also acknowledges that Jews already dwell in a saving covenant with God. However, it now recognizes that Jews are also called by God to prepare the world for God’s kingdom. Their witness to the kingdom, which did not originate with the Church’s

experience of Christ crucified and raised, must not be curtailed by seeking the conversion of the Jewish people to Christianity. The distinctive Jewish witness must be sustained if Catholics and Jews are truly to be, as Pope John Paul II has envisioned, “a blessing to one another”. This is in accord with the divine promise expressed in the New Testament that Jews are called to “serve God without fear, in holiness and righteousness before God all [their] days” (“Luke 1:74-75”).

In plain words, the Reflections deny the Mission of Christ and of St Paul and reduce Christianity to the second-tier faith for goyim. Jews are already saved and need no Saviour – Caiaphas would repeat this line without hesitation. If the Gentiles wish to imitate Jews, while recognising Jewish inborn superiority, it is their business. For the Committee, Christ died in vain, and St Paul fought in vain.

Catholic Bishops (NCCB), along with the National Council of Synagogues (NCS), released the document called *Reflections on Covenant and Mission*. The full document is available on the website of the United States Conference of Catholic Bishops.

In the fateful Antioch confrontation, the emissaries of Jerusalem Church were right, while St Paul and St Peter were mistaken. Two-thousand-year-old struggle of the Church and the Synagogue was capped by this Capitulation Treaty.

It is my deep conviction that the Reflections are wrong, on many various and contradictory levels:

1. It is an act of cruelty to Jews. The Jews do suffer as they have no grace, while grace comes through Christ. Jewish Messianic movements, political involvement, troublemaking, Zionism, lust for power and money are caused by their subconscious desire for grace and communion with Christ. Yes, unbeknownst for themselves, the Jews desire Christ. Being told they do not need Christ would surely reinforce their blind and stubborn rejection of the only saving remedy.
2. It is an act of discrimination against our Muslim brothers who love Jesus Christ and His Holy Mother as much as we do.

3. It affirms the Zionist ideology of the Jewish “eternal covenantal right to the Holy land”, the ideology causing so much of bloodshed and uprooting of memory of Christ from His land.

4. It is an act of betrayal of the Christians of Jewish origin, of Apostles and Martyrs, who died professing Christ. If the holy Martyrs were to repeat the words of the Reflections, none of them would be martyred, not even Jesus Christ and certainly not St Paul and St Peter.

5. It is an act of betrayal of the Christians of Gentile origin, as it places them at the eternal second-class position of people who have to work hard in order to become almost equal to the Jews.

6. It is a rejection of Mission of Christ. Rabbinic Judaism and Christianity parted ways on the relation of the Chosen people to the rest of mankind. Jesus turned all his followers, Gentile and Jewish, into the Chosen people, into the people of God. He erased the chasm between a Jew and a Gentile. Jesus, like Prometheus, brought the Divine Fire of Grace to mankind, while his adversaries had wished to keep it to themselves. He acted like a prince who ennobled all his people, while the old nobility has revolted against Him and had denied His sovereign right to ennoble whomever He wishes. In the Vineyard Parable, He proclaims His right to give the same reward to the first-called and latercalled servants. The Committee denied Him this right.

7. It is a denial of Christ’s Divinity. By agreeing with the false Jewish claim that Christ is the Messiah expected by the Jews, the Bishops rejected Godhead, for the Jews do not expect a Divine Saviour. Christ is the Messiah of the Old Testament, yes, but the Jews did not and do not understand it.

8. It is a denial of the Mission of St John the Baptist. If a modern Jew does not have to be baptised, even more so the ancient Jews did not have to be baptised, nor did Jesus Christ.

9. It is the end of the Mission to the Jews, as if the Church rules they do not have to be baptised, they won’t. Not in the Catholic Church, anyway.

10. It will have severe repercussions for the social fabric of Christendom. Christ eliminated the privilege of Divine Election by giving it to everyone

who wants to take it. In most general way, Judaism and Christianity struggled as two paradigms, that of supremacy, and that of brotherhood. Now the Committee had accepted the paradigm of supremacy.

11. A similar process took place in India, where the equality-based Buddhism was defeated by the older, caste-based Hinduism despite many successes. Since then caste-bound India declined spiritually and materially. Christendom will inevitably follow the same road.

12. The Church has to re-assess its attitude to the Jews. Its present conciliatory attitude is due to the Rise of the Jews, a unique and unprecedented phenomenon expressed in the mantra of “Three Great Monotheistic Faiths”. Theologically, it is meaningless, as the Jewish concept of Tribal God of Israel connects rather with Zoroastrianism than with the universal faiths. It is meaningless historically, as Jews were a constellation of small social groups in other civilizations. It is meaningless numbers-wise, as there are less Jews than Jamaicans. It is meaningless cultural contribution-wise, as probably the Jews are on a par with Welsh or Czech, not with the spiritual might of Christendom or Dar ul-Islam. It has just one meaning. Tiny Jewish community has as much money and power as a billion of Christians or a billion of Muslims.

13. For Christians, (as opposed to the Jews and Calvinists), wealth and power are not the proofs of Divine Blessing. The wealth and power can be provided by the Christ’s adversary, the Prince of the World, who can give his servants everything but grace. In the millennia-long argument, the Prince of the World tries to prove people prefer him and wealth without grace, to God and grace without wealth. Once chosen by God, the Jews have become the chosen tool of the Prince of the World, as we witness daily in Palestine. That is the source and meaning of their Rise.

14. Now the Jews do to Christianity what the US did to the Soviet Union. Despite the sweet talk of rapprochement and co-existence, they try to undermine its foundations. It is not a chance coincidence that the Reflections were written in the city of the sex scandal, Boston. Continuing the simile, the Reflections usher in the Perestroika, and unless their authors will be stopped, the collapse of the Church is inevitable.

15. While there is no place for violence in the inter-communal relations, the ideological struggle should not stop. The Church should audibly and strongly reject the ideas of the Reflections. The relations between the Jews and Christians are those of competitors, and the Jews did not give up their old dream to reduce the rival. It is the right time for the Church to cease its apologies and to counteract the adversary in strength.

The Orthodox Church avoided the problem by skipping the idea of supercession altogether. The New Covenant is absolutely identical to the Old one of Abraham and Moses; Christ admitted Gentiles to the Covenant but it remained the same Covenant. “The Covenant, established by God with Abraham, Isaac and Jacob is the same Covenant which afterwards was established with the whole Jewish nation, and the same Covenant was established through Christ with those both Jews and non-Jews who believe in Him. As there is only one God, there is only one Covenant<sup>1</sup>”.

The Jews, who rejected Christ and rejected the Covenant, are OUTSIDE of the one and only Covenant. “Since God through Christ has opened his Covenant to the Gentiles, those, from the Jews, who do not consider themselves to be in one beloved Israel of God with righteous Christians from all other nations do not belong to Israel either and do not participate in the Covenant of God. There is only one way to participate in the Covenant – to believe that there is one Israel, one Covenant, one faith, since there is only one God. There cannot be two Israels, two or more different Covenants of God or two or more Gods<sup>2</sup>”.

While terminology is different, the Apostolic Churches were of one mind: the Jews, who do not wish to be in the same Covenant with God as non-Jews, reject God. The word ‘Israel’ has two meanings. The first is ‘People of God’, and the Jews (like the Apostles) who chose to be in the same Covenant with Gentiles are part of it. The second meaning of ‘Israel’ is ‘Rebel against God’, and the Jews who, out of hubris, refused to be in the same Covenant, entered the state of rebellion against God.

<sup>1</sup> Orthodox Church and Jewish Question <sup>2</sup> ibid

Consider a city where is just one hotel which admits everybody. A person who insists to stay in segregated hotel will sleep on the bench in the park;

that is the good logic of Christian theology. However, there is a competing establishment, and it is run by the professional Rebel, the Prince of the World. Sooner or later, the proud vagabond will find his way to the Prince.

We can come back to our previous interpretation. God wants to unite with Man as much as Man wants to unite with God. God chose Abraham and taught him the union. God chose Moses and tried to teach a whole tribe. He gave to Israel many precious gifts, including the gift of persuasion, for them to spread the knowledge among men. But Israel became intoxicated by the gifts and God's choice, and instead of worshipping God, turned to self-worship. As Israel rejected God, he became a powerful tool of the Prince of the World.

(We can conceive it as a game between God and Satan, described in the book of Job: who of the two will win in free contest over the soul of Man). Then, God incarnated within Israel as Man. It was a Divine attempt to take over the tool of Satan, just as Satan took over this tool from God. The Jews rejected God again and killed him, as slaves kill the son of the vineyard owner in one of his parables, but mankind received the knowledge of God.

The Jews rejected God and God punished the Jews by withdrawing His grace. Man without Grace is but a nuisance to himself and to others. He can not settle but doomed to wander on earth, as a reminding to others: it is bad to be without grace. But the Prince of the World can give everything but grace, and he made a new deal with graceless rebels. They will do his will, and he will help them to succeed in earthly matters. That is the scaring explanation of earthly successes of George Soros and Marc Rich, of the Jewish state and of the American Neo-Cons, of Russian Jewish oligarchs and neo-liberals, of Freud and Milton Friedman, of Madeline Albright and Henry Kissinger. It feels that whatever they wish they succeed: they ruin countries and pauperise nations, they cause wars and justify oppression, deny spiritual and upheld destructive carnal desires.

It was particularly manifest during the 1991 Russian neo-liberal revolution, when suddenly the wealth of Russian people was snatched by a few predominantly Jewish businessmen. Seven out of eight greatest Russian oligarchs were Jews, and they owned bigger part of Russian media and resources. I could not believe my own eyes, but was forced to admit: the

Jews were a major partner in this turn of events. The Protocols became reality for many Russians in these days. It was so shocking for people brought up on rejection of this thought, that a Russian thinker proposed as the only way out, the concept of great anti-Jewish conspiracy aimed to 'frame' the Jews. But the idea of anti-Semitic conspirators happily pushing billions of dollars to the Jewish pockets is at least as odd as the idea of Jewish conspiracy.

Could it be that the Rise of Jews, or, say, the Jewish success is but a mirage concocted by our imagination? In order to remove doubts, one can read the Preface<sup>1</sup> by Kevin McDonald. Another comprehensive summary is given by Benjamin Ginsberg's *The Fatal Embrace: Jews and the State*<sup>2</sup>. Recently, the daring American philosopher Michael Neumann<sup>1</sup> tried to show this power is not all that great, as "the Jews do not own the sinews of America", but its media. But it reminds the famous bon-mot of Stalin, "How many divisions has the Pope?" Neumann notes, quite correctly, that the Anglo-Saxon Americans own "sinews" of America, from its oil to its steel, while the Jews' share of ownership is not that grand. Then, implicitly applying the Marx postulate on the primacy of means of production he concludes that the 'Gentiles' of America could do whatever they want and if they pay attention to the Jewish wishes, it is only because they wish so.

<sup>1</sup> Preface to the First Paperback Edition of *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*  
[www.csulb.edu/~kmacd/](http://www.csulb.edu/~kmacd/)

<sup>2</sup> see a summary on [www.thornwalker.com/ditch/deadlyenemy.htm](http://www.thornwalker.com/ditch/deadlyenemy.htm) incl. some critique.

However, this idea of Marx is somewhat dated, for two reasons. One, a new phenomenon of financial capital, which exceeds real value of 'sinews' by factor of ten. A broker company, like the Soros fund, has more paper money at its disposal than any oil or steel corporation. This is the financial 'pyramid' of last ten-fifteen years. Second reason is more fundamental: the Jews, in my opinion, form an alternative church of America and the West. The Christian church was never as rich as big feudal lords, but it was the guiding light and the supreme organiser for centuries. Now, in the new church, the Jews form the Nation of Priests, an equivalent of Brahmins in Hindu civilisation. After long struggle, the Brahmins of India managed to

undo the achievements of Buddhists, and a similar process takes now place in the West. That is the reason of Gentile America's compliance with the Jewish wishes. Neumann correctly says that the Americans rebelling against 'the Jewish power' are not likely to be shot at dawn. But that is the difference between a church and state authorities. As opposed to revolution against the state order, rebellions against the church are less frequent and rarely succeed, for the church is the most basic element of civilisation, in Toynbeeian sense. Full refutation of Neumann was done by Jeffrey Blankfort, and his essay leaves no doubt to the extent of the Jewish power in the US. Similar research was done for other countries, and came to similar conclusions.

<sup>1</sup> [www.counterpunch.com/neumann01072003.html](http://www.counterpunch.com/neumann01072003.html)

One really can not explain it by 'Jewish smartness', as Kevin MacDonald tried. Indeed, "the latest developments in human history can not be plausibly explained by rational material causes. Beyond all-too-human figures of big corporations, beyond capitalised Greed, beyond the paradigm of Domination, the faceless Destroyer has made his appearance on Earth as Lord Darth Vader on the captive planet<sup>1</sup>". Indeed, these successes were an additional proof of the mystical nature of the Jewish People, as was noted by Fr Sergei Bulgakov, a great friend of Jews. He wrote:

"Israel (in the meaning: The Jewish People) rejected Christ and was doomed to wander like Agasfer and fight Christ. It is a frightening and fateful image: on one hand, Israel is persecuted by Christian nations; on the other hand, Israel is an overt or hidden persecutor of Christ and Christianity. But it is not the worst element of his fate. The worst is that Christ-rejecting Israel is armed by the tools of the Prince of the World, and takes his place. Power of money, Mammon is the world-embracing Jewish power, notwithstanding the fact that big part of Jewry lives in poverty... The spiritual state of Israel is ambiguous: on one side, the belligerent adversary of Christianity, Israel is the laboratory of spiritual poisons targeting Christendom and the world. On the other hand, the religious passion of Israel does not vane. Israel is Christianity without Christ, even against Christ, but it seeks and aspires to Him only".

This explanation was commonly accepted for hundreds of years and denied only by thorough materialists of 19th century. We were brought up on this denial and accepted it as a dogma. Like a child in a Zoo who looks at giraffe and repeats, “such animal can’t exist”, I repeated our materialistic explanations. And only when they failed, I agreed with what the Rabbis and Priests told: the story of Israel is a manifestation of God’s design.

### <sup>1</sup> *Apocalypse Now*

For the troubles of Israel we described can be translated into the language of the Prophets: “Israel forgot God”.

## **Yuletide Message**

It is not a coincidence Christ was born in Judea, a day after the winter solstice, the darkest time of the year. It is not a coincidence that he was born in the family of Palestinian refugees from Galilee, hunted by the army to the caves at the edge of the desert.

Son of Man could be born anywhere on earth, and would be received with great glory. Instead, he chose the darkest time and the darkest place, and the lowest position there is. He came as light comes, where and when it is most needed.

His birth in Palestine is sometimes understood as a sign of special election of the people he was born amongst. The Jews were chosen worthy to give birth to Christ, preach Evangelical Zionists in their drive to support Israel. Another Zionist outlet, Jews for Jesus, try and appropriate Christ as their coreligionist and a fellow Jew, a Saviour for the Jews. A whole PR industry promotes an idea of Jesus as a Jewish Rabbi, and of necessity for Christians to give tribute to Jews.

But it is possible to read the text in the different light: Jesus chose to be born in the darkest time, in the darkest place, among people possessed by their dark idea. The Jewish paradigm of that time was a system of double morals, of mutual support combined with disregard to an outsider, of inward love and outward enmity. Christ chose to be born here as he felt: this idea is the most dangerous one the mankind faces, and it has to be taken on.

The tradition tells, after his death, he descended to the netherworld and saved the souls of just. It is called Harrowing the Hell, and a visual presentation of this deed can be found in many churches, for instance, in the small apse of St Saviour monastery of Chora in Constantinople/Istanbul. His birth in Herodian Judea under Pharisee control was a prefiguration of his descent to Hell. He came to the worst place and saved the souls of just, of Peter and Paul, of John and Jacob and of other good men. Short three hundred years after his birth, and his idea of brotherhood of man won the day. Alas, the forces of darkness were not defeated.

This idea of supremacy, of inequality, of being good to your kin and awful to the rest, is again the biggest danger mankind faces now, two thousand years later, when the world made a complete circle and came back to the same place. Bethlehem again bewails its innocents; a newer, better equipped version of King Herod rules in Jerusalem; the doctrine of double morality again spans the earth and captures the great empires.

Still, one finds hope today: the darkest time is already behind us. Be merry!

## **Yuletide Controversy**

Christmas greetings are supposed to be a pretty non-controversial stuff, but not anymore. The date of Nativity caused a heated polemic among my friends and readers. Lane, from Miami wrote, “it was my understanding that the actual time of Christ’s birth was in September”. Shanaz from Saudi Arabia was of different mind: “Jesus was born in April, check it out”. Prof. John Williams from Virginia explained: “You may be aware that most historians believe that Jesus must have been born in September, under the sign of the Virgin. The Church moved his “official birthday” to just after the shortest day of the year in order to emphasize that he was the Light of the World”. And Bryce from Atlanta offered another date: “most scholars will agree that Jesus was born in mid-late October (a kindred Libran)”.

...

Such variety of proposed dates, and all of them “actual”, and agreed by “most experts”! Is it a meaningful controversy? Well, up to a point. There isn’t and can’t be any new historical knowledge about the Nativity that was

not available to, say, St Jerome of Bethlehem or Eusebius of Caesarea. As centuries and millennia pass by, we do not learn more about these times, we just forget. People of Bethlehem are not likely to remember the fact of birth of a humble refugee from Galilee. The church decided on the date on the basis of the best data available at the time. The persons who decided were men of great faith, curiosity, desire to establish true facts, and I see no reason to doubt their decision.

Could the Church move his birthday in order to emphasize that he was the Light of the World? Before replying to this question, I shall quote an amusing booklet published in the second half of 19th century under the title “Napoleon as a Solar Myth”. The author “proves”, tongue-in-cheek, that Napoleon never existed, but he was just a new version of the Solar Myth, and his 12 marshals were, yes, you guessed it, twelve months or signs of Zodiac. In the same vein, one could argue that Sabbatai Zevi, the great Jewish prophet of 17th century, was an invention, as he was born and died on 9th of Ab, the day of Destruction of the Temple. Many other important men were born on auspicious dates. Why would not Christ be born on such a day?

Doubt of Nativity date hides a greater doubt, the doubt of divinity, doubt of predestination, doubt of God’s existence. If God exists, and if He arranged for the Star to announce the coming of Christ, is it strange that Christ would be born on the day of great importance to all mankind? No, it would be logical. The birth of Son of Man was a cosmic event, and it would be expected to happen on a special day. As he was the Light of the World, he was born after the winter solstice. Even more important, the darkest time of the year hints to the darkest place on earth. Jerusalem was the focal point of the system of double morals, of inward love and outward enmity. Christ chose to be born here as he felt: this idea is the most dangerous one the mankind faces, and it has to be taken on.

This connection is overlooked by the evangelical Zionists, who misunderstand his birth in Palestine as a sign of special election of the people he was born amongst. The Jews were chosen worthy to give birth to Christ, they preach. One could think Christ was born in purple. The date is especially relevant as it confirms what we know: he was born in the Heart of the Darkness.

If you doubt Christ, then it makes sense to doubt the cosmically significant date of Nativity. And then you can find yourself on a wrong side of the frontline that goes through New York and Bethlehem, as the struggle is far from over.

*The Washington Times* (28.11.01) published an interesting article called “Calendars for Advent appear more secularised”. Newspaper reporter visited a few bookshops in the US, from Barnes and Noble to Borders, and found that the Advent calendars dropped Nativity. There are mice, bunnies, Santa Claus, bears, ‘Nutcracker’, but no Bethlehem, no Nativity. ‘The stores do not want to offend any nonChristian shoppers’, offers an explanation an interviewee.

Who are those “non-Christians”? Surely not Muslims, who commemorate the Nativity of Christ as much as anybody, and who are anyway disregarded in the US. There are not too many Neo-Pagans, either. So, why could not they write in less oblique way, “the shop owners feel the Jews do not want to see anything connected to Christ”? Probably because it would be a painful truth. The Orthodox Jews have even a special routine for Christmas. The preferred occupations are cutting toilet paper for the forthcoming month and suchlike, reported the local Jerusalem newspaper *Kol Ha-Ir*. Non-religious Jews forgot the reason why, but still keep fighting Christ and Christianity.

*Forward*<sup>1</sup>, the most progressive Jewish American newspaper, dedicated a long article to Jewish Christmas customs. <sup>1</sup> January 10, 2003

It refers to “the traditional Eastern European Jewish custom of playing cards on Christmas Eve” and explains it: “The most precious commandment for religious Jews is learning Torah.... The only time Jews would not learn was at times of personal or communal mourning — and on Nitlnacht. There would be no learning to bring honour and merit to the one that was born on that night (i.e. to Jesus Christ)”.

Jews would not say “Christmas”. “Punning derogatorily in different languages on Christian words for this holiday, it turns out, was indeed a time-honoured (!) Jewish practice. For instance, Nitlnacht (a pun on nit, nothing, or on Hebrew nitleh, “the hanged one,”), Kratzmakh, (a made-up Yiddish word that sounds like “Scratch-me”), Taluy-nakht, “the night of the

hanged man”, blinde nakht, “Blind Night” (a pun based on the Ukrainian, in which sviatyi vechir, “sacred evening,” was turned by Jews into slipyi vechir, “blind evening”), Khvoristvo (a pun on Ukrainian rizdvo, “Christmas”, and Belorussian khvori, “sick.”). “Some Yiddish speakers in Western Poland called Christmas beyz-geboyrenish, “Badly Born”, playing on Polish Boze Narodzenie, “Divine Birth.”

*Forward* concludes: “It’s clear, I think, why Christmas should have inspired so many Jewish puns. It was a day that Jews had an instinctive distaste for, it being the holiday on which Christians celebrated the incarnation of God in human form of all Christian beliefs, the one to strike the Jewish mind as the most absurd and repugnant.” Repugnant, no less!

*The Washington Times* quotes Patrick Scully of the Catholic League: “We witness neutering of Christmas ... Christmas suffered a direct hit from this secularisation. One is allowed to see symbolism in Kwanzaa, while a Nativity scene may mean a battle with the (heavily Jewish) ACLU”. As the Christians of the US prefer to avoid battle with ACLU, Israelis can battle the besieged Bethlehem with greater ease, but who knows, which front of this battle is the most important one?

The American Jewish Committee, the ADL and other major Jewish supremacist organizations have worked relentlessly to forbid the singing of Christmas carols in schools and public institutions. They have made sure that Nativity scenes and Christian symbols are removed from community property, but they have worked for and even received court approval for Jewish Menorahs on public property.

Take for instance a recent ADL guide for Jewish parents in their campaign against Christmas in public schools, called: Religious Issues in Your Child’s Public School: A Guide for Jewish Parents, available on the ADL Website.

**Q.** What is excessive when it comes to Christmas decorations on handouts and in the classroom?

**A.** First, it is important to note that while Christmas trees, Santas, wreaths, wrapped gifts, and reindeer are commonly used as Christmas decorations or symbols, the courts have decided that they are secular symbols of the season. Nevertheless, their inordinate usage is inappropriate. Talk to the teacher

about the plethora of Christmas decorations on the homework assignments. Explain that while you understand that displaying such graphics on workbook assignments is legal, such excessive use makes you and your child feel uncomfortable. Suggest alternative winter decorations, including snow flakes, gingerbread houses, and mittens that may be more inclusive.

**Q.** Is it appropriate for teachers to hold Christmas parties and to allow those who don't observe to be excused? **A.** The students are being told, in effect, "Come to a fun party with gifts, food, and games, or go to the library for the afternoon". While legal, this party is insensitive to those students who do not celebrate Christmas. With a few adjustments, this party can be a positive experience for all of the students. Instead of celebrating Christmas, the party can celebrate the winter season or a variety of holidays. Finally, since receiving gifts from Santa Claus is a Christian tradition, it is inappropriate in the public school classroom".<sup>1</sup>

The attempts to sow doubts about Christ are regularly done by some Jewish scholars, who usually try to downgrade Him. If he existed, they claim, he surely was just an ordinary bloke, a vagrant teacher from Galilee, who was born anywhere but in Bethlehem, anytime but on an auspicious date, and grew up anywhere but in Nazareth. If he existed he surely did not care about Goyim, non-Jews, they say. Why indeed a good Jewish Rabbi would care about the rest of mankind? (This is the underlying idea of the book of Hiyam Maccobi, for instance, where the Jewish nationalist writer claims Christ was a Jewish extreme nationalist, a Rabbi Kahane of his days). For Jewish scholars, media-owners, opinion-makers the fight against Christ was and still remains an important part of the agenda, and denial of Nativity is a weapon in this struggle. It is not the only weapon, and I shall give you an example.

The *Washington Post* printed in its last Easter edition on the first page (not far from its usual glorification of Israel) a feature called "The Face of Christ", containing a police-style e-fit. It showed a rather crude and brutish face of a man, with low forehead, darkish skin, eyes expressive of cunning, a type of lowly menial worker. It bore a caption, "Face of Christ". Bold headlines advised the reader that now the latest tools of science were used in order to find out how Jesus Christ looked, on basis of some skulls found in Jerusalem. Well, 90 p.c. of the readership does not go beyond the bold headlines, into petite letters, and they would remain with a feeling that after

all, a skull of Jesus was discovered, and he turned out to be quite an unpleasant fellow.

Only careful perusal of the feature article shows the face being a reconstruction of a Jewish contemporary of Christ, based on a few skulls found in Palestine. The authors could call the brutish e-fit, “The High Priest of Jews”. They could remain neutral and unbiased and call the e-fit “a face of a Jewish (?) contemporary of Christ”, but they preferred the misleading legend “Face of Christ”, with its implication that Christ actually looked like a low criminal.

<sup>1</sup> quoted by David Duke in his radio sermon, available on his website.

With absolutely the same license, they could make a composite photo of a few women from the local old folks house and publish it as “a face of Marilyn Monroe”. But then, this newspaper has its own agenda. On this agenda, fighting Christ has higher priority, than debunking Marilyn Monroe. And this newspaper does not stand alone, but it liaises with other media outlets all over the US, Canada, England. The picture of “the face of Christ” appeared in all of them, and afterwards, probably, in every major newspaper, as who would give away such a scoop?

Struggle against Christianity and Christ is the *raison d’être* of Judaism, as Christ symbolises the end of Jewish chosenness. We are truly blessed that nowadays, the Jewish war against Christ is expressed just in the siege of Bethlehem and a ban on Christ in ‘Christmas’.

## **Easter Offensive**

The prevailing theological American idea could be called “Judeo-American” approach, but its adepts prefer a rather misleading title of “Judeo-Christianity”. According to the teaching of Judeo-Christianity, there is not much difference between two rival religions. Christianity teaches that He came and will come again, while Judaism considers the Messiah who is Christ did not come yet, *c’est tout*. But reality is quite different. Christ is God, Messiah of Rabbinic Judaism is Man. Christ is God for all, Messiah is

for Jews only. Judaism and Christianity are two diametrically opposing religious systems. A nominal Jew and a nominal Christian can be best friends, indeed, father and son, husband and wife, but ideologically they differ more than a Neo-Con and a Trot.

Christianity and Judaism offer two different, indeed opposing approaches. Their struggle is a natural competition. At first sight, the two sister-faiths are similar; both celebrate at Easter/Pesach their accepted sacrifice by a narration, the liturgy of Passion for Christians and the family narrative of Haggadah for Jews. But actually they could not differ more. The Jewish Passover narrative came as the response to the Passion story. In the Biblical Judaism, Passover sacrifice was carried out in the Temple. After Resurrection of Christ and destruction of the Temple, the old custom died, and the Christian Passion story came to be told and performed. The Rabbis created a brand new counter-Christian liturgy, the Passover Haggadah, a family recital of exegetic interpretations of the Exodus. Professor Yuval demonstrates that Haggadah was not told before the advent of Christianity; moreover, it was created as response to the mysteries of the Passion.

Passion is a story of supreme self-sacrifice of the Chosen one for the sake of universal salvation, the Haggadah is a story of sacrificing the enemies and celebrating salvation of the Chosen ones. At Easter, Christians celebrate resurrection of one who sacrificed himself for us. It is affirmation of altruism to the highest degree. Jewish Passover has an opposite idea: it is our salvation and their death. Egyptians and the people of Canaan should be sacrificed, so we would live better, that is the Passover idea, the affirmation of national egoism.

This difference is not a pure scholastic one, but a question of praxis as well. Since the rise of the Jewish paradigm, the prosperous nations sacrifice the poor nations so they would live even better. The growing poverty of the Third World is the proof of it. Look at the figures. Between 1960 and 1980 per capita income in Latin America grew 73%, and in Africa, 34%. During the period of 'economic liberalization', or the rise of Jewish paradigm, 1980 to 2000, that growth plummeted to 7% in Latin America and in Africa it went into reverse – minus 23%.<sup>1</sup>

– Is it “work of Jews?” – asks the reader. Surely not. The Jews and the Christians influence each other. When Christian influence prevails, Jews turn to more merciful interpretations, and become “a blessing to all”. When Judaic influence prevails, Christians behave like the worst of Jews. For we do not speak about ‘Jews’, but about “the Jewish paradigm”, which can exist without Jews as well. A person of Jewish descent is not necessarily a bearer of the Jewish ideas. There is no need to fight ‘the Jews’, but “the Jewish paradigm” in all its manifestations.

<sup>1</sup> April 30, 2001 Democracy and the Quebec Summit, Murray Dobbin, National Post

This paradigm does not stop at the border; it works in the “core country”, in the US, as well. There, the rich sacrifice the less affluent so they would live even better. A new study, *Divergent Paths*<sup>1</sup>, proved that ninety percent of young workers in the US now doing worse than they would have 20 years ago. Since 1980, only a small percentage of Americans improved their lot, while for the rest, the perspectives of “upward mobility” are gloomy. In the best ally of the US, in Britain, the figures are even worse. Both these countries have now poorly educated youth and inefficient health care. In the same period of time, rich people became richer by far, tells the study; while the Jewish community’s average income became twice that of Gentile American. The result would be even more convincing if we would compare ordinary Americans with Neo-Jews, i.e. ideological supporters of the Jewish paradigm, i.e. neo-liberal ideas and Zionism.

In Israel, an average Jew has eight times the income of a Gentile, while the gap between rich Neo-Jews and ordinary Jews is vast, as well. Nowhere the praxis of Easter/Passover dispute is obvious as much as in Palestine. When the Jews came to Palestine, they were quite poor. The British administration enacted a local statute allowing building only of stone in Jerusalem. Stone was expensive, Jews were poor, and the statute was described as ‘antiSemitic’. In 1948, the Gentiles’ stone mansions of Jerusalem were confiscated and given to Jews, while the legal owners were pushed into refugee camps. They languish in poverty so we can live better.

<sup>1</sup> Co-authors of the book are Martina Morris, a University of Washington professor of sociology and statistics, Annette Bernhardt, senior research associate at the Center on Wisconsin Strategy at the University of Wisconsin, Madison; Mark Handcock, professor of statistics and sociology at the

University of Washington; and Marc Scott, assistant professor of educational statistics at New York University. The research was funded by the Russell Sage Foundation and the Rockefeller Foundation.

In the bare hills around al Halil/Hebron, Palestinian villagers have no water, and their flocks die near dried-up spring. The spring water goes by a pipe into the swimming pool of a Jewish settlement. It is also a realisation of the maxim, “let them die, if we can live better”. Using the Passover idea, the Talmud rules<sup>1</sup> on priority for drawing water at a well, “need of a Jew to do his laundry takes precedence over the lives of Gentiles”. It is implemented in real life, in real time, in Israel.

Theology is ideology, and there is no place for ideological compromise between these opposing paradigms. The perceived difference between the twain was stated by the sides as follows. A prominent modern Jewish scholar and editor of Talmud, Rabbi Adin Steinsaltz described Christianity as “simplified Judaism, adapted to the childish minds of Gentiles”. On the other hand, a grandson of a Rabbi, Karl Marx, wrote: “Christianity is the sublime Judaist thought, while Judaism is a sordid utilitarian application of Christianity”.

Now, in these days, we should decide what to celebrate – the altruism of Easter or egoism of Passover. I would conclude with the marvellous words of Robert Leverant, “What the Jews are doing to the Palestinians is abominable. To participate in a service where the Jews are going to say “we are victims” is beyond my ability to stomach”.

The war in Palestine became a part of the global war between followers and deniers of Christ. It is not an accident that at the same time, the Virgin in Bethlehem was shelled<sup>1</sup> by a Jewish tank; in the US and elsewhere, the Jewish-dominated media<sup>2</sup> began a vicious smear campaign against Catholic clergy; while in France, a film *Amen* denigrating the late Pope Pius came to cinemas. Suggestively, the Cross on the movie’s posters turns into Nazi swastika.

<sup>1</sup> Tosefta Baba Metzia 11:33-36

Wait, – a reader proclaims. The Virgin was indeed shelled at fifty yards, but do not get carried away. The media just reported real or alleged sexual

transgressions committed recently by Catholic priests in a few countries. That is the duty of the press.

While report of every single misdeed may be true or not, their grouping lies in the eye of the beholder, i.e. the media. The media grouped the events into a single tendency, by picking separate events and creating a world-wide conspiracy of the priests to abuse children, a par with the blood libel of old. While they did it to priests, they carefully avoid doing it to the Nation of Priests. We read of “the wave of priests’ rapes”, but we never read of “Jewish financial machinations”. In such a case, there are “separate misdeeds of separate persons who happened to be Jews”. For instance, a small item in *New York Times* reported on alleged conspiracy between Goldman, Saks investment bankers and Robert Maxwell. These Jewish tycoons joined forces and swindled thousand English employees of Maxwell’s media empire. The workers lost their pension funds; Goldman and Maxwell pocketed the cash and shipped a share of it to Israel. While giving the facts, the *New York Times* avoided a reference to the perpetrators’ Jewishness. This praiseworthy political correctness is dropped when it comes to the Church.

The present crisis in Zimbabwe provides another example. The media reported at length about the attempted framing of the opposition leader into an assassination plot against the president Mr Robert Mugabe, but the personality standing behind the plot and/or the frame-up remained unknown. Very few papers, among them a British weekly, the *Economist*, told its readers that it was an Israeli officer who claimed expertise on political assassinations. But the *Economist* avoided bringing up a long line of politicians who were kidnapped and/or assassinated by Jews and Israelis. Among them we would find not only old cases of a German ambassador in Paris in 1938, or attempt at Lenin’s life in 1918, or assassination of Lord Moyne in Cairo in 1944, and the UN Swedish envoy Count Folke Bernadotte in 1948, but fresh cases of kidnapping and assassination of the Moroccan opposition leader Ben Barka and a failed kidnapping attempt of a Nigerian minister in 1970s. The list of assassinated Palestinians would be too long for the article. Still, the newspapers did not write “Jews again at assassination games”, rightly avoiding generalisations. It is just for the clergy the generalising headline implying that “priests are paedophiles” was found suitable. Thus, the Jewish-dominated media continues its struggle

against the church, by applying double standard to misbehaving priests and misbehaving Jews.

<sup>1</sup> See my article Our Lady of Sorrows <sup>2</sup> See [www.csulb.edu/~kmacd/Preface.htm](http://www.csulb.edu/~kmacd/Preface.htm)

## **Pope Pius**

# I

The factual side of Pope Pius controversy was described many times: accusations of Mad Goldhagen, reduction of Goldhagen's arguments by Norman Finkelstein, many articles pro and contra, make it unnecessary to enter the subject. It is enough to say that during WWII, the *New York Times* praised Pius for being the only major figure in Europe who was not silent about racial persecution: "a lonely voice crying out in the silence of a continent".

The attack on the Pope fits too neatly into general anti-Christian rant of the Jewish Hollywood, where Christianity is typically portrayed as evil. For example, in the film *Monsignor* (1982), a Catholic priest commits every imaginable sin, including the seduction of a glamorous nun and then is involved in her death. In *Agnes of God* (1985), a disturbed young nun gives birth in a convent, murders her baby, and then flushes the tiny, bloody corpse down the toilet. There are also many subtle anti-Christian scenes in Hollywood films, such as when the director Rob Reiner repeatedly focuses on the tiny gold crosses worn by Kathy Bates, the sadistic villain in *Misery*<sup>1</sup>.

"Hollywood has portrayed Christians as sexually rigid, devil worshipping cultists, disturbed, hypocritical, fanatical, psychotic, dishonest, murder suspects, Bible quoting Nazis, slick hucksters, deranged preachers etc", wrote J. W. Cones<sup>2</sup>, while Joe Sobran rightly concluded, "Pius XII isn't Goldhagen's ultimate target; Christianity is".

Here again, one is rather worried by lack of response. Instead of discussing whether the Pope spoke loud enough about the Jewish holocaust, why we do not discuss and do not see movies about active involvement of leading Rabbis with the current Palestinian holocaust? Lubawitscher Rebbe did not keep quiet, but called to genocide, and his call was supported by dozens of Rabbis in an ad in *Haaretz*. Why a poster with the Star of David and Swastika would be condemned by the US senate, while Cross and Swastika poster is displayed on the streets? Why Vatican lawyers do not activate 'hate legislation' of Europe against its creators?

II ed by a Conrad Black newspaper, *Boston Globe* columnist. But the media just repeats what some Christian clergy say. Richard Harries, the Anglican Bishop of Oxford and chairman of the Council of Christians and Jews, told *The Times*, “I would far rather people come to belief in the living God through Judaism than have no spiritual home at all”.

The Church’s desire for peace was misinterpreted by the supporters of the Jewish idea. After the Pope, while in the Holy Land, said the Catholic Church “is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place”, the Washington Post’s London correspondent T. R. Reid called the Church to scrap the Passion narrative, or re-write it totally. This call was repeat

<sup>1</sup> Medved, M. (1992/1993). *Hollywood Vs. America*. New York: Harperperennial Library.

<sup>2</sup> Cones, J. W. (1997). What’s really going on in Hollywood.

[www.mecfilms.com/FIRM/whats.htm](http://www.mecfilms.com/FIRM/whats.htm)

I am not too surprised. The councils and other dialog groups between Jews and Christians became an arena of fierce competition: who is more pro-Jewish of the two.<sup>1</sup> There is no reciprocity. While the Bishop practically calls his flock to renounce Christ, Israeli Parliament (Knesset) debates the Zvili & Gafni Bill proposing up to a year of jail for quoting the New Testament or even referring to Christ and Christianity in a positive way, let alone joining the Church. Gafni was awarded with the desirable post of Israel Ambassador in France, and not even one man in the Favoured Daughter of the Church protested this affront. The Christian clergy, who gave up Christ and preferred the Jewish paradigm, should contemplate the words of Christ: “You are the salt of the world, but if salt loses its saltiness, it is thrown away”. They are not needed, as Rabbis would manage without them as well.

### III

Nothing attracts as much as success, and these are years of spectacular success for the Jewish paradigm. More Holocaust museums were built, stronger became the US support for Israel. In 1956, a Jew in the US earned as much as a Christian, and the US could order Israeli troops to leave Sinai. Now the average income of a Jewish community member became twice that of a WASP, and the US administration obediently jumps the loop for Sharon.

<sup>1</sup> see Russian Israeli Christian thinker Sergey Balandin, [www.galanet.net/~balandin/](http://www.galanet.net/~balandin/) , review of The Dialog compendium (ed. Helen Frey) <http://school.ort.spb.ru/library/torah/shoa/dialog-00.htm>

“Is it good for the Jews?” was the standard question of my grandmother. A radical Jewish kid, I rejected this question, saying, “What is good for everybody is good for Jews as well”. My grandmother was not so sure. Now I am not so sure myself. It seems the trends and interests of the people and of the corporate Jews diverge again, after a hundred year long interlude. After all, traditionally ‘the Jews’ sided with the king against the people.

While ‘the Jews’ made this U-turn, there are many Jews who remained with the people, against corporate Jewry. They are our wonderful comrades in arms. Finkelstein and Chomsky, to name just a few, supplied excellent weapons for the people in the war of ideas. Our situation is not unique. Many Whites in South Africa choose to be for the people, not just for Whites. Many aristocrats choose to be for the people, not just for their class. Many Americans struggled against America during the Vietnam War. Now it is our turn to be “against our own people”, with the people and for the people.

### **Darkness from the West**

The Catholic Church, the biggest apostolic church in the US, is under heavy attack. The plotters had united media effort and legal machinery, utilized American obsession with money, and given the Church the treatment they

gave tobacco industry, that is, suing it to oblivion. For their chance to get thirty pieces of silver (over a million dollars, in present prices), hundreds of American Catholics denounced their church.

This attack, followed by the ill-considered surrender of Los Angeles Catholic bishops in the ‘abusing priests’ campaign, is a clear sign of forthcoming war. This soap opera had a good run in the US media before the Iraq invasion. It actually started while Sharon was besieging Bethlehem and destroying Palestine in 2002. Then, all of a sudden, hundreds of men and women in their forties had remembered that they were abused some twenty years ago. It rose to a hysterical shriek in advance of the Iraq invasion in 2003, and now it is playing again as a harbinger of new hostilities. Whenever the forces of darkness prepare a new attack on mankind, they use their considerable artillery to shut up the potential resistance forces, starting with their avowed enemy, the Church. This was the practice of the Third Reich as well: before starting the war, they began their campaign of ‘priests as sex fiends’, to force the church’s silence. Now this is the turn of the Fourth Reich: the Church was against the war in Iraq; the Church was steadfast in her defence of Palestine; the Church is certainly against the impending attack on Iran; so she has to be put on defence. The same people who control the US media call for war with Iran, and they are behind this campaign against the Church.

Our enemies and the enemies of the Church concocted, through their control of the media, a phantom of “abusive priests” and succeeded in convincing the LA Bishops to take the bait of “final settlement”. Very soon the bishops will discover that nothing is final when you submit to their wishes. Surrender gets you nowhere. They could learn from the Germans, who agreed to settle all Jewish claims for \$1 billion (as described by the chief Jewish negotiator Nahum Goldmann in his book *The Jewish Paradox*, New York: Grosset & Dunlap, 1978), eventually paid \$60 billion to find out that they still own \$180 billion, and now there is a new suit to provide the children of the wartime sufferers with full coverage of their shrink sessions. If there is a sucker who agrees to pay, he won’t get a break from these fellows.

The very construction of the claim is faulty, to say the least. If a man abused a boy, while being a priest, this is still his crime, and he should bear

responsibility – if and when the crime is proven by criminal court beyond any reasonable doubt. Likewise, if a man abused a boy while serving in the army, or working in the fire brigade, the responsibility is his, not of the army, nor of the fire prevention services. The bishops had no right to agree to such a suit; if an antiChristian judge accepted such a suit, the church should rather disband than agree. The bishops are not the church, nor are the clergy: the Church is the mystic body of all worshippers, the Bride of Christ, and she is not a subject to any suit for misdeeds of individual believers. The Church is always right, though her bishops, priests or laymen may be wrong individually.

On the second thought, this model can be useful. If one can sue the Catholic Church, certainly one should be able to sue her traditional competitor, the Jews. If the Church pays for “abusing priests”, maybe Jewry should pay for “cheating Jews”? A full list of claims by people cheated by Jewish financiers, real estate developers, bankers, insurance agents would run to trillions. One Enron case (a clear-cut case of Jewish cheating) would be enough to offset the “abusive priests” bounty. Let them sue Jewry in the same court where the Church is sued; there are enough assets to seize from the Jewish organizations. Maybe that will leave them with less money to pour into bribing politicians and killing Palestinians.

A little bird told me that the Jews would never agree to accept collective responsibility. They are ready to act as a collective in order to collect, but not to pay. And until they agree to accept collective responsibility, the Church should not either. If the Pope in Rome still holds some sway over his LA bishops, he should retire them, void the settlement, proclaim that the church will never agree to be held responsible for any individual’s misdeed and excommunicate and anathemise everyone who participated in this circus. Greed should not be encouraged: however right or wrong originally, by trying to destroy the church for their pecuniary gain, the claimants are totally in the wrong.

The odd custom of the late Pope John Paul II - asking forgiveness for historical sins - was liable to cause this sort of event: he was not entitled to ask such forgiveness for this would imply that every Catholic, even a five year old Brazilian girl, was guilty of mistreating the church’s enemies of some 500 years ago. The church should be mightily happy if she is not sued

for the damages incurred in all the cases where her titular head has asked for forgiveness, including the Crusades, the Sack of Constantinople and the blood libel cases.

New claims will surely pour in. This is human nature: show one man of a way to get a million by saying he was fondled by a priest, and hordes will queue up with their claims. Some will be outright liars and cheats. The name of Lori Haigh comes to mind. This lady collected a \$1.2 million abuse payment from the Los Angeles and Orange County Catholic archdioceses in 2002, alleging that she was abused by a clergyman while being driven to and from music practices more than 20 years earlier. Afterwards, she tried to play an abuse victim on several other occasions, until she was stopped by police as a liar and impostor.

Others will use their false memory to make it up. False memory is a very real thing: I have noticed that I ‘remember’ events I never witnessed because I was told of them so many times. It calls for quite an effort to regain one’s true memory and to dismiss the false one. Every Jerusalemite will tell you of horrors of 1948 siege of the city, but the newspapers of the time witness that there was no siege at all, as an Israeli historian Dr Uri Milstein recently proved.

Sex cases generate a lot of claimants. A few years ago, a Sephardic Jew, General Itzik Mordechai got close to receiving the crown of Israel’s Prime Ministership. The ruling Ashkenazi elite did not cherish the idea. They found a girl who claimed that she was raped by the lusty General. After the claim was publicized, dozens of women came up with similar claims. The claims came to naught, but there was enough dirt to bury Mordechai’s chances to govern. The trick was repeated against the Sephardi President Moshe Katzav and worked: the first claimant failed, but the police could find some positive evidence out of the dozens who came to claim. In the US, the waves of would-be claimants rise to tsunami heights, with hundreds and thousands coming to claim they were abused – in average, 20 years ago, in some cases 40 years ago.

I do not feel sorry for these late claimants. Why did they wait for 20 years? If a boy or a girl is being attacked, he or she may scream and run to parents or to police. If they did not do it, just forget it. Consider it a clumsy pass, an

unpleasant experience, a result of misunderstanding. Blame yourself for indecisiveness. Proceed with your life. Join mankind: every one of us, even your mommy and daddy, suffered an unwanted kiss or an undesired embrace. The laws should be reasonable, - allowing 20-year old claims for such events is not reasonable. Only an immediate complaint should be considered valid, and 24 hours is as long as should be allowed, in some extreme cases.

If a crime occurred, the criminal should be punished, but the denouncer may not profit by his report of the crime. This is the necessary rule of justice. Otherwise we are back at the time when a denouncer could claim a third of denounced man's property. An honest abuse victim should kick the temptation offered by the US legal system which encourages suing for huge sums of money, and return his winnings to the church. Anyway only the lawyers, the Dershowitzes, win. Out of billions collected by the Jewish lawyers on behalf of the holocaust survivors, hardly a drop reached actual ex-prisoners, while the rest remained in the lawyers' coffers.

Expensive damage suits are immoral and counterproductive. A woman collecting a million for being burned by hot coffee in McDonalds, a man collecting a million for smoking too much, - this is just an incitement to litigate. Lawyers' fees should be capped to the extent of a working man's salary, so they could not turn justice into roulette. The Americans may consider revamping their legal system for it is a travesty of justice: the US judges have refused every claim by tortured Palestinians, but have awarded Israel and American Jews with billions of Palestinian or Iranian moneys. The rest of the world lives well without these enormous damage suits. Money is only money, and this pursuit of dollars is extremely unattractive. Freud considered money to be the psychological equivalent of shit. Babies do show their feces with the same pride grown-ups flash their gold ringlets. An Arab book of seventh century tells of shit competition between two tribes, where the winner is one who produces the biggest pile. This is probably a better and a saner way of competing than the one offered by the Forbes.

## II

The Americans over-simplify the question of sex with minors, when they present it as something monstrous. This is not so. Are you revolted by Romeo and Juliet? As a good American citizen, you should be; Juliet was 14, and thus Romeo today would be tried and locked up as a “paedophile”, together with his accomplice the good Friar Laurence, in the United States. Friar Laurence would surely be considered as an “abusing priest”, and a Dershowitz would collect a million from the Verona diocese for his sin of arranging the lovers’ tryst. Not only the lovers from Verona: Edgar Allan Poe married a 14-year old; and if the present laws were in force, the American poet would hearken to his Raven’s “nevermore” in jail. Prophet Muhammad married a nine year old Aisha, but Jacob, a Biblical patriarch, bettered him and married Rachel who was 7. In modern world, Jacob and Muhammad would be hunted down, extradited and jailed. It is possible that even better placed persons would not fare well facing our most enlightened justice: the Mother of our Saviour was just 14 at Annunciation...

Mature women ready to share their experience with young boys were always approved. In the Greek classic book *Daphnis and Chloe*, two young shepherds find love (they would be imprisoned in the US), but before that, an experienced and mature lady Lycaenion taught young Daphnis how to attend to his girlfriend – to their mutual satisfaction. Nowadays, in England, a 26-year old woman teacher was persecuted for having sex with her 15-year old pupil. Even the prosecutor admitted that it’s “every schoolboy’s fantasy to have that kind of attention from a young, attractive member of staff”, but pushed for conviction all the same. In the US, Pamela Rogers was sentenced to many years of jail for having sex with a young boy as tall as you and me, who was full 13 at the act – the age my great-grandfather was successfully married. If Mrs Rogers would rather abuse and humiliate the boy, she could have a successful career in the school. Who knows, she could become even a State Secretary...

A man who maims or kills a child will go to jail, serve his time and go out a free man. A man who had sex with a 14-year-old girl will serve his time and will be placed on a roll of sex offenders; his name and address are made available to every Internet user. In the UK and the US, these neo-liberal

transatlantic twins, a special service allows you to locate every sex offender in your vicinity. The state in these super-liberal countries is a Peeping Tom who allows the pursuit of happiness in the stock market only.

The Americans and the Brits invented a silly concept of “statutory rape” as if a state prosecutor knows better than boys and girls what they want. The great French thinkers Sartre and Derrida, Foucault and de Beauvoir, called in 1977 for skipping this legal invention altogether. Wise Spaniards established the age of consent at 13, while the even wiser Muslims have no such age limit for marriage at all, while disapproving of extramarital relations. Equally wise Jews were guided by the Talmud which stipulates the permitted age of marriage for girls at ‘three years and one day’ (though the safer age of nine was preferred), while strictly forbidding sodomy.

Indeed, almost all cases of alleged abuse are homosexual; the alleged victims should sue the gay rights organizations rather than the Church. But the Church is not allowed even to utter these words. They can’t say “pederasty”, they should pretend this is “paedophilia”. They may not defrock a homosexual priest, for they would be attacked for their “homophobia”. In the US, the strong defence of homosexuality is inbuilt into their official dogma. The taboo on “being less than fond of homosexuals” (homophobia) may stand next to the taboo on “being less than fond of Jews” (antisemitism). These two taboos are so well entrenched in the US, that even mentioning them became a taboo, and two secondary offences have been created, “racism”, an antisemitism spill-off, and “paedophilia”, a homophobia spill-off.

In Israel we feel there is no better way to show allegiance to American democracy and liberalism than to emasculate the man and de-womanise the woman. In our smaller Jewish state, in Israel, things have changed since the macho days of Six Day War, when homosexuality was banned, the one-eyed Defence Minister Dayan screwed every female conscript and the Israeli army kicked three Arab armies in a week. Now the gay tendency is no snag, ministers are sued for kissing a girl, and the army is beaten up by a few bearded Lebanese. Once Israeli girls served in the army as non-combatants. Their main job was to look smart and cheerful, and thus encourage the boys to fight well. Now they follow the example of Judith and Jael, don helmets, do combat duty and look like East German swimmers on anabolic steroids.

After ending her tour of duty, with scalps of Palestinians at her belt (instead of their foreskins, as was Samson's wont) this new breed of a female *sabra* is unsuitable for normal mating; and she ends up in the growing lesbian colony of Tel Aviv. While male homosexuals are often meek, the females have a drive for leadership and they lead the majority of gay organisations. Tsippi Livni, the Foreign Minister and an ex-Secret Service agent, allegedly has some lesbian background, and thus she passed millions of dollars to gay organisation led by her patriotic sisters. Traditionally over-independent, Jewish women became even more so as they now serve in the combat units, earn as much as men do, are protected from a flirtatious look by ever-alert police. They grew balls and became like men but even more so, encouraged by the movies showing decisive executive women and wimpy, obedient, good-for-nothing and admiring men.

The men got the message. If the girls are as hard as boys, but more demanding and more likely to sue – who needs them? Some statistics claim 20% of Tel Aviv is homosexual, others quote even higher numbers. Gays and lesbians have full rights: they adopt children, their “marriage” is recognised if performed abroad, they inherit, they are positively discriminated in favour of as employees and tenants, for they have more disposable income and do not become pregnant. They are quite patriotic: a leading gay poet of Tel Aviv called on Israel to erase Gaza and Beirut, and break Arab skulls. They insist on their right to serve in the occupation army. They derive an extra benefit from the occupation: cheap young Arab bodies. Well-to-do gays shack up with a boy who escapes the blockade and deprivation of refugee camp, and the authorities do tolerate this breach of apartheid, though an across-the-barriers union of man and woman is not tolerated.

A similar process takes place in the larger Jewish state, the US. Girls are being pushed into military service, they become hard as nails; and as a result, more and more men turn to other men, and naturally to younger men, or boys. Priests are probably no exception. The ultimate guilt is not that of the church, but of the feminist and lesbian movement which supports women's military service; and of the media that promotes this attitude.

Now, sexual violence towards a small boy or girl by an adult man is a repulsive and criminal act, but this is extremely infrequent. One can stretch it

a bit and agree that this is quite a repulsive act even if no violence is used, though one should be aware that this is a question of culture rather than an invariably correct judgement.

### III

We can't remain indifferent to the travail of the Church for she has a potential to change the US from the predatory neo-Judaic state it is today into a peace-loving Christian one. Her bishops went too far trying to accommodate their enemy, but they have discovered now that this way leads to perdition. Next time they may be braver, if there ever is a next time. We should defend her against these attacks whether in the "abusive priests" cases, or in the insinuations regarding the late pope Pius and the German Reich. Only the innocent and gullible will try to ponder the hard facts behind the setup, for there are none relevant. This is all hype, as Philip Jenkins, an Episcopalian Professor of History and Religious Studies at Penn State University, proved in his book *Pedophiles and Priests*, while the name of Pope Pius was exonerated many times over.

The latter accusation is a mirror image, or a parody of the accusation of Caiaphas just as the Holocaust religion is a parody of the Christian faith. In the Christian dogma, Caiaphas gave Christ into the hands of the Romans to be crucified, and this implied the inherent hostility of the Judaic leadership and priesthood to the Christ. In the Holocaust dogma, Pope Pius surrendered the Jews to the Germans, affirming the eternal enmity of the Holocaustians to the Church. It does not matter that on a factual level, the accusations have been refuted many times over. Our tenacious enemy never gives up, never acknowledges his defeat, never accepts the facts unless they suit him.

Who is the enemy? Some people refer to the Israel Lobby with their great control over media. In the famed tract, they were called the Elders of Zion. Others call them Illuminati. I called them the Masters of Discourse, the operators of the integrated machine of public disinformation and indoctrination, from the Wall Street Journal to the Wikipedia. Thousands of networks, newspapers, journals, books, films and ideas are being united and guided by their invisible hand, while free thought still survives in the far reaches of the web. The fearsome AIPAC is just the visible tip of the iceberg, below which are miles and miles of solid ice: media lords, chief editors, their pundits – in short, the Masters of Discourse. Their power base is in the media, in their ability to create a false presentation of reality and mislead people. Recently John Pilger described it as The Invisible Government.

When the Masters of Discourse fought against Communism, they had a few faked 'facts' they were never tired of brushing up. They played with stupefying numbers: Communists killed thirty, no, fifty, no, sixty million, though the freely available demographic figures of the Soviet Union made it as miraculous as feeding of the multitudes by five loaves. They invented Soviet anti-Semitism, though Soviet government and security always had a lot of Jews in high places. They invented Soviet totalitarianism, though the Soviet people freely supported their government. Instead of the Holy Grail, they had Raul Wallenberg, who was supposed to have survived miraculously and to have been kept in some far-away jail. No research would ever move them to recognize their inventions for being what they were, namely, lies.

Now they want to destroy Iran and cripple Russia, for these lands did not forget God. They do fight against the Church, against every church, be it Communism or Islam or Orthodox Judaism, or their traditional enemy, the Apostolic Church, for every church defends its flock against their robbery and resists their dark drive for domination. The church affirms the primacy of spirit, and of the godlike nature of man; this is anathema to the Masters. On a deeper level, the Church is their main adversary, for they are a competing church of sorts, the church of darkness, and they will not suffer a competitor.

Dominant as they are, they are not omnipotent. We should not be afraid of them. There is no magic in their incantations. They have no divine powers behind them. They are impostors. They exploit the old myths of mankind, forgetting that nothing works without God. The Masters are twins to Zionists; the Zionists decided to arrange for Israel's return to the Promised Land as it was promised to their fathers. However, that return was to be done by God; while humans trying to do God's work are necessarily rebels. Wannabe demiurges, they created their hellish regime ruled by their security forces, and destroyed the lovely land of Palestine. The result was so miserable, that Zionist prince Avrum Burg recently advised his countrymen to obtain a foreign passport and emigrate.

The Masters of Discourse are trying to create a pseudoJudaic universe on a planetary scale. Their vision was grotesquely presented by the authors of the Protocols, but the reality they brought in is as unsuccessful as the one their brethren established in Palestine. The same rule of security forces, the same

fear-mongering, the same ideological vise, the same destruction of nature, the same impoverishment of spirit, the same uprooting, the same discrimination, the same endless wars, - all quite removed from the Prophetic promises they tried to emulate.

As rebels against God, they will be defeated. As charlatans they will be dismantled. Their fall is imminent. But it won't happen without our hard work, without our understanding being widely spread and generally understood. We should reject them completely, as completely as we are called to in our confession of faith.

#### IV

**The Church is the mightiest tool for peace. The Church may yet lead us to peace – if we would vocally support her. With massive support of people united around the Church, the Middle East wars would become history.** The Americans may look eastward for an example. While the biggest apostolic church of America is being bled for money, in the East there is a great upheaval of spirit. In Turkey, after 80 years of materialist dictatorship, people turned to God and voted for a party of faith. The same thing happened in Palestine, in the Lord's Land, where Hamas won the elections. Everywhere in the East, from Cairo to Moscow, the East sheds the pragmatic cold shackles of godless regimes and turns to God.

The Americans may emulate this current. The Church – the Catholic one and her Orthodox sister – is the Islam of the West, and it is meant to be a compliment. There is positively a place for a Catholic Hamas rising in the US and changing the rules of the game, taking away the rule from the laic twins of Republicans and Democrats. If Islam succeeded in regaining its place of respect and glory in the recently and violently anti-religious society of Ataturk, if the Orthodoxy made it in Lenin's land, the Christian Church may achieve the same in the US, by siding with people, and the people can defeat their enemy, by siding with the church.

The abusing priests' case may eliminate the Catholic Church in the US altogether as an independent force: already five dioceses have declared bankruptcy. But the Church still may overcome: she can divest of all its property and transfer it to the local parishes, remove the collaborationists and survive -- poor, lean and fighting, as she did in the days of the Apostles. She should not surrender but meet the challenge. She can lead America to peace and prosperity as the great positive moral force, she can demand from the Bush administration that America get out of Iraq now. If the church will become more active in the struggle for peace, she would attract more people. Yet, a new independent and autocephalous Church of America could spring forth from the American Apostolic Churches, the Orthodox and the Catholic, and her light would defeat the darkness of apostasy.

**Alas, some of our friends fail to understand it and join in the attack on the Church. It is as if an infantry soldier were to join in the enemy attack on his tanks, just because he hates tankers.**

The flagship of pro-Palestinian media is *Counterpunch*. This is one of the biggest friendly sites, and they do publish many articles produced by our friends. But in *Counterpunch*, one can't say a good word about the Church, and for sure one can't mention Christ. A Google search for "church" on their site shows that they are as harsh to the Church as the *Jerusalem Post*. (See for instance [www.counterpunch.org/sexabuse.html](http://www.counterpunch.org/sexabuse.html), [www.counterpunch.org/jensen09282006.html](http://www.counterpunch.org/jensen09282006.html), [www.counterpunch.org/smith03092004.html](http://www.counterpunch.org/smith03092004.html) etc)

Recently they published a piece by a Badruddin Khan who did not stop at repeating brazen lies: "These hoary tactics were applied by Christians against Jews barely a century ago. The Catholic Church issues circulars that condemned Jews for using the blood of Christian children for Passover rites. All Jews (whether secular, converts, or intermarried) were marked and identified as sinister and worthy of apartheid. This state of apartheid allowed the organized evil of the Holocaust to be implemented."

This is a lie and calumny one finds only in the cheapest Zionist textbooks. As a matter of fact, the Jewish converts were invariably well received by the church, and some of them rose within its ranks. The list would be too long, from St Paul and St Peter to St John of Cross and St Teresa of Avila to the leading bishops in the French church and elsewhere. The church indeed condemned those Jews who used the blood of Christian children for Passover rites or for any other purpose; would Badruddin Khan prefer her to approve of this unorthodox practice? And finally, the reference to the holocaust is absurd. Hitler's regime was as violently anti-Catholic as any. They actually pioneered the "abusive priests" line copycatted by today's American media. I have no doubt that *Counterpunch* would never dare to publish similar offensive lies about the Jews, but the Church may be attacked freely.

Our good combatants Bill and Kathy Christison went to demonstrate in front of a Catholic cathedral because of Prof Finkelstein's refused tenure, as they wrote in the *Counterpunch*. I asked them, why they didn't go to demonstrate

in front of a Jewish institution, be it a synagogue or a Bnai Brith lodge or the ADL. They replied that “You are quite correct when you say that in the US it’s possible to be anti-anything except anti-Jewish or anti-Israel. The Israel lobby is so very strong and wields so very much political power that no politician, no commentator dares criticize Israel without fear of being labeled anti-Semitic and excluded from mainstream discourse. In the wake of the Holocaust (about which the lobby constantly reminds us), few people want to risk being thought anti-Jewish, so this is a powerful weapon, and becomes more and more powerful as time goes on.”

Demonstrating in front of a Catholic church is like looking under the lamp post for lost coin, which you have actually lost in the dark. It’s dark in front of the Jewish establishments, but we should venture into darkness to bring light. This is the way of our organisation, *Deir Yassin Remembered* who regularly demonstrate in front of synagogues. And in front of the cathedrals, we should demonstrate in support of the Church, not against her.

The Catholic Church is one of the greatest champions of Palestine. They have a Palestinian Patriarch, they do defend Palestine. All established churches support Palestine; with the apostolic churches taking the leading role, and the Catholics often lead them all. During the 2002 Bethlehem siege by the Jews, the Catholic Church led the actions and I participated in them (read [www.israelshamir.net/English/Convoy.htm](http://www.israelshamir.net/English/Convoy.htm)) I am not a Catholic, actually I belong to the competing native sister, the Orthodox Church of Holy Land, but in some ways, the Catholic Church is even more supportive of Palestine than our own.

Bill and Kathy disagreed: “The Catholic Church has certainly done some good things for the Palestinians, but not nearly enough. Where has the church been while Israel oppresses Christians, including Catholics, in Palestine? Have we heard any protests from this Pope over the walling in and devastation of Bethlehem, or from the last Pope when Israel besieged the Church of the Nativity during the 2002 reinvasion of the West Bank? Where was the Church when Israel ethnically cleansed numerous Christian Palestinian villages in 1948? And indeed, where has the Church been as Israel has oppressed members of another faith, Muslims, for 60 years, desecrating Muslim places of worship and killing and ethnically cleansing Muslim people--for the sole reason that they are not Jews?”

I replied: The Catholic Church is doing as much as she can, but she can't do much, two hundred years after Voltaire. You ask, "Where has the church been while Israel oppresses Christians, including Catholics, in Palestine?" Forgive me, but it reminds me the standard Jewish line of "Where has the church been during the holocaust?" Stalin was more realistic when he noticed that the Pope has not too many divisions. Actually, the Church protested every Israeli crime. The Church could do more if she were not constantly attacked by the Jewish Lobby - and by the wellmeaning people who do not understand that they undermine this defence of Palestine.

Once, the Church led the Crusade to liberate the Holy Land. Now, she can lead the Crusade of Peace for the same purpose.

## **Freddy Comes Back**

The religious teachings of the Talmud imbued many Jews with a cavalier approach to Gentile property and life. Even non-religious Jews carry this psychological burden from past. If we compare the Jewish faith to an exhilarating drink containing various resins and spirits, the post-religious Jew is left with poisonous brown sediment. That is why nonreligious Jews in the governments of post-war Poland and Czechoslovakia supported the transfer of ethnic Germans in 1945, and why in 1919 the heavily Jewish government of revolutionary Hungary in 1919 massacred its opponents on a huge scale. Zionists exceeded all by coupling massacres and transfers.

The Jews are not unique; many nations and states did the same. However, there is remarkably little remorse among Jews for the transfers and massacres. The strange behaviour of Benny Morris, the Israeli "New Historian", bewildered many friends. How could the historian of alNakbah become a spokesman of the Israeli right-wing? A few days ago Israeli TV carried out a lively discussion on the advantages of transfer. Not everybody supported the notion, but the transfer-supporters were not ostracised. They sat with smug smiles and called for mass murder and expulsion, citing the previous transfers as proof of legitimacy. On Israeli TV news the leading item announced the death of an Israeli sergeant, and followed with a casual reference to the fifty Palestinians killed.

This ruthless and shameless behaviour is born of the chasm artificially cleft in the Jewish mind, between Jew and non-Jew. In the chain of “Jew – Gentile – Animal” the difference between the first two items is much bigger than the difference between the second and third, postulated the Taniya, a compendium of Cabalistic teaching. This notion sits in the subconscious of many Jews, religious or not.

While the evil supporters of Sharon slaughter Gentiles without the slightest remorse, many good Jews object to Sharon’s actions as they would object to the cruel treatment of animals. Actually, on the walls of Tel Aviv houses there are more posters protesting the inhumane feeding of geese than deploring the mass murder of Palestinians.

The Talmud preaches compassion for animals, as we learn from the following fable. A sheep on the way to the butcher tried to find refuge with Rabbi Judah the Prince, who pushed the animal away and said that it is normal for a sheep to be slaughtered. As he had shown no mercy to sheep, God withdrew His mercy from him, and the holy Rabbi suffered for many years of kidney disease. Years later he prevented the killing of wasps, and this sign of compassion made God reverse His judgment.

But there is a profound lack of compassion towards non-Jews. They are frequently compared to animals, but while there is a duty to save an endangered animal, there is no obligation to save a Goy. This paradox of compassion for animals and lack of feeling towards Gentiles causes many abnormalities in the Jewish outlook.

Despite good feeling towards animals, people do not hesitate to sell them, slaughter them, separate them and move them whenever it is deemed necessary. We do not consider it a sin or an objectionable behaviour. Lady Macbeth lost sleep because of bloodshed, but a person with a traditional Jewish outlook would not have felt badly at all. He would remain his cheerful self after killing Palestinian peasants in Kafr Kassem in 1956, or Egyptian POWs in 1967, and indeed, Russian and Hungarian gentry in 1920, Germans and Poles in 1945, Iraqis and Afghanis in 2002.

Such a person would not be marked by an impression of homicidal mania because he would consider himself a perfectly sound man. I have met many

professional killers and torturers in Israel, and none of them have experienced pangs of conscience. An old judge of the High Court, Moshe Landoi, permitted 'moderate' torture of detained Goyim, but their cries did not disturb his sleep. He is still honoured by his colleagues and the media. In an interview, a Shabak official Ehud Yatom boasted that he had smashed a Palestinian prisoner's head with a stone<sup>1</sup>. He could not comprehend why anybody would find that objectionable. When his career suffered a minor setback, he was supported by many MPs and by the Israeli public. Eventually he became an MP.

This deep conviction in our own righteousness makes us Jews so unusual. It also makes the job of good Jews more difficult. We do not cause enough annoyance. Jewish Nazis are quite tolerant towards Jewish liberals: the parties have a strained but comfortable relationship of hunter and vegetarian, not of hunter and the hunted. Rare Jewish radicals of al-Awdah and such-like groups break the complacent mould when they reject the very idea of a Jewish state and of the eternal People of Israel.

The peculiar feeling towards a non-Jew is manifest in the Jewish endogamy, the tradition of marriage within the creed. In the Talmud, copulation with a Gentile equals bestiality. Even in Twentieth Century, the Jewish writer Sholom Aleichem describes his good Jew, Tevie the Milkman (the Fiddler on the Roof), doing full mourning rites for his daughter who had been married a Gentile. Just last year, Mortimer Zuckerman, the owner of many American newspapers, divorced his Gentile wife in order to be elevated to the top of the US Jewish community, reported *Haaretz*.

<sup>1</sup> Shin Bet Murders JOHN DANISZEWSKI, Confession of a Killing in Cold Blood Chills Israel; Los Angeles Times, 07-27-1996, pp A-1

Furthermore, marriage outside the creed is considered a rejection of Jewry. A good man, the late Professor Yeshayahu Leibowitz, an avowed enemy of Israeli occupation, nevertheless considered such a marriage a "betrayal of the Jews" and the Jews married outside the flock as 'deserters'.

Children of mixed marriages are often misled as to their status vis-a`-vis the Jewish community. Whatever they are being told by their well-meaning parents, they are often considered as impure bastards and unfit for important

positions in the community. The community will use them, abuse them and discard them. This pattern is seen in Israel, where the children of mixed marriages serve in the army but are buried outside the fence if they die for the Jewish state. It would be better for them, while having a moderate interest in their origin, to throw their lot with the folk who accept them fully.

The present rise of the Jewish idea is not the first one. It is similar to Freddy of the Elm Street Horror movie: whenever this concept materializes, it causes genocide. The Biblical story of Joshua's total genocide served as a model for genocidal Hasmoneans; the mass murders of Bar Kochba led to the slaughter of gentiles in Yemen and Palestine, Cyprus and Alexandria. They were exceeded by the large scale genocide practiced by the Jewish rulers of Khazaria. The genocide of Palestinians will not be forgotten, either. That is why I believe the bloodthirsty spectre of a Jewish state should be laid to rest.

We can offer a different idea, that of equality. After all, the real chasm is not between Arab and Jew; it is between enemies of equality and the rest of us. Long time ago, St Paul said that Christ brought peace between Jews and Gentiles. His words are valid, despite attempts of Goldhagen and Judeo-Christian apologists to rewrite history. The present Israeli leaders committed horrible war crimes and lost the last vestige of their legitimacy. There is an urgent need to establish a new legitimate leadership for the whole of Palestine, following the example of the South African ANC, a leadership that represents all the religious and ethnic communities of Palestine.

## **Gibson's Passion**

Three incredible days passed in Jerusalem. On Friday night, burial processions carried out the shroud of the Lord from the small ancient church of St James into the parvis of the Holy Sepulchre. Yesterday, tens of thousands of native Christians and pilgrims flocked into the great edifice of the Holy Sepulchre to celebrate the annual but always new and surprising miracle of Holy Fire coming of the Tomb of Christ. It is a beautiful and colourful feast, when processions of various denominations march in and out, while young Syrian and Armenian boys throw wild and inspiring dances

full of manly power. After hours of chants and prayers, Holy Fire burst out of the empty Tomb to encourage us at this most frightening Saturday of the year, the Saturday when the Lord was dead. During this godless Saturday Christ fought the gates of Hell, and its outcome was far from obvious. The Holy Fire was a sign of life from the Tomb. And with sunrise on Easter Sunday came a beautiful day, a day of new hope and new promise.

This year, the Old City of Jerusalem was full of CDs and videos of the great modern Passion Play by Mel Gibson. It was also screened in semi-privacy of hotels and clubs, for no cinema in Jewish-controlled Palestine wished to show it. There was no clear reason as reason goes. *The Passion* of Gibson is quite similar to his *Braveheart*; both films contain long and heart-tearing scenes of torture, flogging and agony. But no Englishman objected to the *Braveheart* being screened claiming it will inspire anti-English sentiment. *The Passion* reminds in a way even *The First Blood*, but no policeman tried to block Rambo saying it inflames hatred to cops. If the Jews were an ethnic group, they would be able to watch the *Passion* as easily as the English watch the *Braveheart*. Indeed, our friend Gilad Atzmon was right: Jews are not killers of Christ, but those who identify with killers of Christ.

For Palestinians, this story of a kind Palestinian man tortured and killed by the brutal lookalikes of Israel's Border Police at the shouts of 'Yiztalev', 'Crucify Him', is a story of their daily life brought to the level of Faith. And they can find respite and hope in its message of Resurrection. For the immigrant 'Jewish' population of Palestine, there is a plain message: identify with Christ, not with his killers.

## **Christmas Greetings to Hellenes**

In this season of short days and long nights, the Greeks, like their Palestinian Orthodox Christian brothers, turn their thoughts – not to the neutral 'shopping season', like Americans, not to Lapland, like the West Europeans, but to the small town of Bethlehem in Palestine, where the most profound miracle took place and the Eternal Logos was born as the Son of Man; where the great Church of the Nativity still stands, and the Greek and Palestinian priests sing their beautiful akathists to Our Lady Theotokos and to Her

Blessed Son, for Greece is forever united with the Holy Land. The Hellenes and the Palestinians together formed the first Mother Church, they were among the first apostles, and while Our Lady was a Palestinian, the words of the Gospel were written in immortal Greek. For two thousand years the Greeks and the Palestinians belonged to one state, whether it was called the Eastern Roman Empire, Byzantium or the Ottoman Empire. The blood of Greeks still flows in the veins of Palestinians together with the blood of Jews and Arabs, and we are united by the common faith.

I write to you as a member of your Sister Church, a member of the Greek Orthodox Church of Jerusalem, for though born a Jew, by the Grace of Christ I was baptised this year in its wonderful ancient cathedral of Mar Yakoub, the old see of St James, the brother of our Lord and the first Bishop of Jerusalem. It is adjacent to Golgotha and to the great Church of the Resurrection, and it is the home church of the local Arab-speaking Palestinian Orthodox community. I was baptized in the old deep octagonal Byzantine font that so many saints and bishops of the Holy City were baptized in. My skin still feels the touch of olive oil and myrrh, soft, supple, fragrant, though it was more than a year ago.

I was anointed before the full immersion, and the water in the font also felt like precious olive oil, this main substance of the Holy Land. I was brought into the church by the Archimandrite Attalla Hanna, Father Theodosius, the highest-ranking native Palestinian priest of the Mother Church, who was released from his captivity. Instead of Israel, the father of Jews, I was given the name of Adam, the father of all men. It was midday when I stepped out into the atrium, feeling like a groom in his wedding day, and was met by the bells of the Holy Redeemer. It reminded me of this dream of Theodore Herzl, to bring the Jews into Church on midday with all bells a-ringing. The monks and parish folk blessed me ‘mabruk’ and indeed I feel myself much blessed to join my Palestinian brothers and sisters in their church.

I share my witness with you, and make it known to my brothers the Jews: there is no joy greater than to be in communion with God and with the people of the land. Now, I can repeat after John, “for the Law was given through Moses, grace and truth came through Jesus Christ”.

Since then, I celebrate with you and with all Orthodox Christians our marvellous feasts; Epiphany on the shores of the Jordan River, Annunciation in Nazareth, Easter in the Holy Sepulchre, Ascension on the Mount of Olives, Transfiguration on Mt Thabor, Dormition in Kedron Valley, and Nativity in Bethlehem.

The Holy Land is still Christian – in the Judean Desert, the Great Laura of St Sabas guards the steep ravine of Wadi al-Nar, the Valley of Fire. Not far away, in St Theodosius Monastery, the tomb of the great Greek Palestinian writer and monk John Moschos, creator of The Spiritual Meadow, is still venerated. Greek monks worship in St George Laura built at the cave where Joachim fasted forty days and Elijah was fed by ravens. The memory of Origen and Eusebius still lingers in Caesarea.

Despite all hardship, worshippers do not desert the churches of the Holy Land. Bethlehem and Nazareth, Taybeh and Rami, Kana of Galilee, Jaffa and Lydda, Jifna and Bir Zeit, and many other villages and towns remain staunchly Christian. They withstand the relentless pressure of the Jewish State, the sieges, persecutions and discrimination. Native Palestinian Christians, sons of the Apostles, are the backbone of the community, and recently they were joined by thousands of Russians who immigrated into the Holy Land and now flock into churches.

However, not everything is fine in the Orthodox Church: while the Catholics have a Palestinian bishop (“Patriarch”) and a new bishop for the converts from the Jews, in the Greek Orthodox Church there is but one Palestinian out of twenty members of the Synod. While the laity is Palestinian, the clergy is solidly Greek. As there is no Palestinian neither Hellene in Christ, such a situation is not healthy and not realistic. Indeed, in the 19th century all Palestinian Christians were Orthodox, but since then the numbers of Catholics and Protestants grew at the expense of the Orthodox Church. The Palestinian Christians feel that they have no chance for ministry in their Mother Church. Even worse, the Orthodox clergy feels its vulnerability and hardly participates in joint actions with other churches on behalf of the besieged Palestinians. These actions are often led by Catholics and smaller churches, while the deserved place of the largest Christian denomination, the Orthodox one, remains vacant.

The Orthodox Church does not try to serve the growing Christian Hebrew-speaking community, either. Many Israeli Jews experience the abundant Grace of Christ in His Land and turn to the Church while rejecting the Synagogue. They go to the Catholics, or even to the plentiful Evangelical churches, for they do not know of the Greek Orthodox Church. It is a source of great regret, for a few reasons. The Jews are forever fighting Christ and the Church; there is no chance for peace in the Holy Land unless the position of the Synagogue is undermined and the Jews saved by the Church.

The Orthodox Church is the only Church that still keeps the fire of the Apostles; thanks to the labours of St Basil, St Gregory and St John Chrysostom, she possesses theology able to undo the Jewish paradigm as no one else. Other churches, even the Catholic Church after Vatican II, accepted the unacceptable demands of the Jews and agreed to the conditions once rejected by St Paul. They agreed to the idea of Two Covenants, as if the Old Covenant is not the same as the New Covenant. Thus they came to the weird idea of Two Chosen Peoples – Israel of the flesh and the Church. The Orthodox Church is still safe from this dangerous heresy. Only the Orthodox Church can offer true salvation to the Jews escaping their supremacist creed. And now, when thousands of Jews try to come to Christ, the Orthodox Church of Jerusalem does not make a sufficient effort to bring them in.

The Laws of the Jewish state forbid evangelising, but so did the laws of Tiberius, Nero and Domitian, and it did not stop the first messengers of the Good News. There should be an effort to help the Israeli Jews to reach salvation. It can't be separated from the question of Palestinian clergy, for the Palestinian clergy can show the Israelis that the way of the Church is also the true path to peace.

The Greek leadership probably will be needed for a time in the Greek Orthodox Church of the Holy Land, but if we want this most important church to survive it should promote the Native Palestinian Christians to high positions. Otherwise, sooner or later a schism in this Church is inevitable; and it can end like it did in Antioch, where the Greek clergy was summarily expelled. In order to sustain the very important and needed positions of the Greek scholars and divines, they must be induced to share. Whoever wants to have everything, will have nothing; one who shares will see his share growing.

It is not a theoretical question. Father Theodosius Attalla Hanna, the dean of St James Cathedral in Jerusalem, is a much venerated Palestinian Orthodox priest, a man of great learning and eloquence, a native of Rami in Galilee. He enjoys the great love and support of the Orthodox Palestinians. He should be elevated as a Bishop and a member of the Synod, if we want the Church to flourish. There is an urgent need for a seminary for native Palestinian Christians, as well as for Russian and Israeli Orthodox communities.

The war in the Holy Land has a theological dimension, and it reaches the ends of the world. Indeed, the dangerous and evil creed of 'Christian Zionism' is a Judaising tendency and a result of theological ignorance. The Hellenes can't wash off their hands: you must make a consistent effort to correct the faults of the Greek Church in the Holy Land.

I write it with great love to you, our Greek brothers and sisters. Please let this neophyte remind you that the Orthodox faith is not a small parochial creed but the main road of Christendom. It is now embraced by millions of Russians; thousands of Catholics in France and in the US, disappointed by the Judaising heresy of Vatican II, also look up to the Orthodox Church. While Judaisers support the New World Order, the Orthodox Church remains steadfast in following the creed of the Apostles with its promise to the poor and downtrodden. In Russia, the strongest voices against American hegemony are those of the Orthodox philosophers Alexander Dugin and Alexander Panarin. For a new flourishing of the Church, we have to attend to its Palestinian roots, for a church without worshippers is just an empty building.

The Greeks have an important mission in the Holy Land, and it can be fulfilled by providing a place for the native Christians in its hierarchy. Let it happen soonest!

## **Success and Failure**

An Interview given to Mr Kostas Karaiskos, editor of the Greek weekly *Antifonitis*

**Q:** Mr. Shamir, after working for so many years as a writer and journalist, a day came and you surprised all people by your daring, heretic point of view. What had really happened? How can an established Jewish writer speak openly about Israeli racism, the right of the Palestinians to resist and return to their homes, the American crimes in Iraq?

**A:** It is not strange that in the critical moment I stood by my adoptive country, the Holy Land, this delightful and charming sister of Hellas, so similar to Peloponnesus or Crete, the living temple of God, for it was destroyed before our eyes by the mad forces of Sharon. It is strange I kept quiet until recently. But the instinct of self-preservation makes cowards of us all, and besides, Man is optimistic by nature. As long as the child does not cry, we do not pay much attention to his discomfort. As long as the native Palestinians were quiet, one thought: "Well, probably they can manage, and the country can manage".

But the Intifada was a sign that these extremely peaceful and patient people are being pushed into a slow death, and with them Palestine is going for good. I felt that every bullet shot by the Israeli Army kills my brothers, and every torched olive tree, every razed house, every demolished Church, damages the very fabric of our existence. It does not make sense to live if our earth is destroyed, and that is true everywhere. Just objections or critique were not sufficient anymore.

If I were younger, maybe I would join the fighters of Jenin standing fast at assault of the armoured monsters. But writing is also a form of warfare. A writer can emulate a fighter by disregarding mortal danger, by putting his goal above self-preservation. Later I discovered that this war of words is good not only for Palestine, but for my soul as well. Thus, the struggle for Palestine became a spiritual quest for me and for many others.

**Q:** Your thesis about the Israeli-Palestinian conflict is that it can be ended only by the construction of a unified state, with equality for all its citizens. Do you believe that this is more realistic than the two states framework? What could be the steps toward the solution you propose?

**A:** Judging by your question, there are a separate Israel and Palestine, while Shamir wishes to unite them. But this is not the case. We have 'one state' and practically always had it. Palestine was partitioned for a very short time,

from 1948 to 1967, but before and after this break we – the different communities of Palestine – live together in one beautiful country between the Jordan River and the Mediterranean Sea. It can't be divided, for it is too small and people live in close quarters with each other. Moreover, without Palestinians, Palestine dies.

Like Cyprus before 1974, we are still one country, and the idea of the partition of Palestine is as wrong as that the partition of Cyprus. Now, when the communities of Cyprus are trying to reconcile, we should not be promoting the partition of Palestine. We must learn from others' errors: the partition of Cyprus brought no blessing to the Cypriots, and we should not try it here. The enormous tragedy of Greek – Turkish partition and transfers is a living proof that it was a wrong way to solve the problem.

Whenever I travel in the Eastern Mediterranean, I deeply regret that there are no Greeks in Smyrna, no Turks in Thessalonica. In Constantinople, Hagia Sophia and Hagia Irini still remember their Orthodox Past, and the mosques in Rhodes bewail their glory. This tragedy is still with us, for the Greeks were an important and leading element in the Ottoman Empire, this successor of the Byzantines. The Turks were soldiers and shepherds, the Greeks represented state and trade. There is a coin minted in 1455 in Constantinople; its one side is inscribed with the legend “Mehmet, Sultan of the Faithful” in Arabic, and the reverse side is inscribed in Greek, “Mehmet, the Emperor of the Orthodox”. The Ottoman Empire was like this coin, and under the Turkish warriors and Greek ministers it kept the peace and prosperity of the Mediterranean. The West envied its successes and undermined it.

From the Sack of Constantinople in 1204 to Smyrna in 1921, the imperialist West tried to disintegrate our beautiful Eastern Mediterranean and eventually they made it. Out of Greek-Turkish partition, came Mustafa Ataturk, and his policies (for a while) broke the spirit of the Turks, turned them into an American tool, forbade them to worship God and even wear national dress. Greece was subjugated by the British forces for many years. Greeks were the real force in the Empire, while in their independent state they serve Western tourists.

Looking back, one understands that the partition of the Empire was a costly mistake that we all still pay for. The partition of Cyprus, the partition of Ireland, the partition of India – so many partitions promoted by the imperialist West, and all of them lead to perdition. It is enough. In my view, the partition of Palestine should be avoided, while the real problems should be attended to by promoting equality, democracy, love of our country and its spirit. Maybe the non-partition of Palestine will be the turning point for mankind.

**Q:** Vladimir Guzinski, the Russian media baron, was arrested in Athens and is expected to be deported to Russia. Other fabulously rich members of the Jewish community are also prosecuted (Berezovsky, Khodorkovski) and others continue to keep good relations with Putin and authorities (Abramovich, Chubais). You were born and you have worked in Russia, you know the country and its culture. How do you explain the unrestricted power which was gathered in Jewish hands after 1989? Do you believe that Putin is trying to put some limits to their power or he is just rearranging the scene?

**A:** The rise of the Jews in post-Soviet Russia is one of the most bewildering phenomena. Six out of seven of the wealthiest men of Russia are Jews, and they are influential in media, banking, and in control over natural resources. It is not easy to explain why a Jewish accountant from Tashkent, Chernoy, with a monthly salary of one hundred roubles, became the owner of the Russian aluminium industry.

One explanation lies in the religious sphere. The Orthodox Christians are ashamed of being rich. They remember the comparative size of a needle and a camel. They understand that riches rarely come to honest men. They are ashamed of power, for they were told: the last ones here will be among the first there. This quality of Orthodox Christianity was partly inherited by Communism, and that is why Communism was successful in Russia. (It would have succeeded in Greece, too, but England crushed the Communists in post-war Greece).

The unreconstructed Jews and the Calvinists have no such misgivings. They seek power, for the Old Testament says, “be a master to your brothers, and they will bow to you”. They believe wealth is a sign of being blessed. That is

why they are ready to grasp all there is. On a less religious note, I shall quote Victor Pelevin, a modern Russian writer:

“In tumultuous times, an unscrupulous and cunning man manages better than an honest one for he quickly adapts to the changes. At a certain level of dishonesty and cunning, the man foresees the oncoming changes well in advance, and thus he adapts even faster. The worst rogues adapt themselves to the changes before these changes actually occur. These worst rogues are the engine of change, for they do not foresee the future, but they form it. These unscrupulous, shameless, pushy rogues convince the rest that their forecast is correct, and thus the change occurs” .

In other words, the ‘success’ of a group at the expense of others is a sign of their lack of scruples. But in a more pragmatic way, the Russian Jews owe their success to their close relations with the American Jews. When the US Jews entered the big game of sharing the spoils of Russia, they needed local allies, and the Russian Jews were available for this role. Thus, this prominence of Russian Jews is even worse than it appears, for the prominent ones are extremely pro-American and pro-capitalist. They support Western domination, fight the Russian Orthodox Church, and promote 'modernity', this poisonous mix of CNN, MTV and the IMF.

They enjoy the support of the important American Jews. Khodorkovsky is defended by such differing and mutually hostile Jewish players as Richard Perle and George Soros. The NY Times (July 23, 2003) reported from Moscow: “When key Washington policy advisor Richard Perle sat down this week for a meeting with leading Russian political analysts, he had an unsolicited word of advice: Lay off Yukos Oil Co., the Russian energy giant locked in a showdown with criminal prosecutors.” (Yukos is Khodorkovsky). Charles Grant, a Soros man, wrote: “today, in strict utilitarian terms, Khodorkovsky is a force for good in Russia. He gives direct and indirect support to a range of organisations and individuals that are trying to raise the standards of Russian capitalism, civil society and democracy. He wants to make Russia more western, which in my view is exactly what it needs”.

When Putin moved against Gusinsky, the NY Times of Sulzberger called to “defend the freedom of independent press”, another code-word for the

Jewish-owned one, as the NY Times did not defend Zavtra and other opposition media.

But ordinary Jews, or Russians of Jewish origin – and there are millions of such people – are a different story. I meet them, music teachers, journalists, economists; they are normal people, and they reject the New World Order and regret the fall of the Soviet Union. Even oligarchs are only human: Berezovsky was received in the Russian Orthodox Church, married a Russian woman, supports the national opposition, and who knows? Maybe he has changed his ways. The Manichaeian approach should be rejected – reality is more complicated than any scheme.

## **The Return of Vanunu**



Ashkelon is a peaceful small town to the south of Tel Aviv and to the north of Gaza, rebuilt after 1948 on the ruins of the old Palestinian town. White houses and white sand give it its clean look. Its high-security jail is also

painted white, though it is a far from idyllic place. Today the Mossad-operated jail returned Ashkelon into the news for the first time since Richard Coeur-de-Leon took it from Saladin.

For 18 long years until today Mordechai Vanunu was buried alive in its super-secret Agaf Seven, ever since he was kidnapped in Europe by Mossad spies and illegally brought to be tried and imprisoned here. Vanunu committed a double crime for he defied the Jewish state by disclosing the secret of its evil nuclear might and by embracing Christ. For this he was kept in solitary confinement; hour upon hour, day upon day, year after year under the lidless eyes of Mossad watchers. This would be enough to break spirit of an ordinary man, to drive him into the release of insanity, as his tormentors wished. But they failed for he was not an ordinary man.

Brought up in a working-class Moroccan Jewish family in the arid Negev, Vanunu witnessed persecution of the native Palestinians, and he felt compassion for them. This brotherly compassion for goyim, frowned upon in the Jewish tradition, brought him to Christ. He could not continue working at Dimona, the place where Israel makes weapons of mass destruction. He openly broke with Jewish omerta, denounced evil, and made his fellow citizens and the world aware of the huge nuclear arsenal accumulated in the underground storages to threaten world peace.

A Christian has some qualities of Christ, and the witness of Vanunu has made him a Christian martyr. Jews are not a forgiving lot, and they are not likely to forgive a man who broke free. In order to make this religious meaning of his trial clear to all, the judges sentenced Vanunu for 18 years, 'to be immured alive', for '18' means 'alive' in Hebrew. Many Jews wear the sign of 18, or 'Chai' on their necks, where Christians wear cross. "Do you know what this sign means?" – Daniel McGowan of Deir Yassin Remembered was asked by a policeman, and he replied: "it is the sentence you gave Vanunu".

But 18 years passed, and today Vanunu came back to life. It was a moment of supreme elation reminiscent of Resurrection Sunday, when the white doves flew over the white prison, and crowds chanted in front of the gate of heavy iron bars guarding the entrance to Ashkelon jail. He approached the gate, grasped its bars as if wishing to break free, pulled his strong body up

and looked at us, at his friends who came to see him coming out alive, and at his enemies who called for his blood. There was no Hollywood smile of a released prisoner. Not a timid lamb anymore, but the Son of Man who saw death and came back. His face was stern and grim in the blue frame of the iron bars, like that of Christ breaking the Gates of Hell on an old icon.

He turned to the TV crews and spoke to them, at first in his heavily accented Sephardic Hebrew, then in English:

“I want to tell you something very important. I suffered here 18 years because I am a Christian, because I was baptised into Christianity. If I was a Jew I wouldn’t have all this suffering here in isolation for 18 years. Only because I was a Christian... Vanunu Mordechai says we don’t need a Jewish state. Vanunu Mordechai doesn’t want to live in Israel and doesn’t need a Jewish state. I am a symbol of the will of freedom. You cannot break the human spirit.”

“Kill him!” – yelled the Jewish crowd, braying for blood, like in Mel Gibson’s film. They raised their signs declaring “Kill the traitor”. But the prey escaped them: in a minute, his car took him into the safe sanctuary of St George cathedral, the Anglican Neo-Gothic building in East Jerusalem, where kind Bishop Riah expected him.

Thus Vanunu confirmed in his own words and deeds: Christ is the symbol of compassion to our fellow men and thus of rebellion against the Jewish rule, the symbol of the unvanquished human spirit that is akin to God. Probably the bravest man alive, he reminded me that ‘God became Man so that Man can become God’ (in words of St Athanasius). I thought of my friend Gilad Atzmon in London and of other good people who rebelled against the archaic spirit of dominance; of endless arguments about whether Christ is relevant for our struggle in Palestine, arguments Vanunu answered so eloquently.

In 1986, when Vanunu was arrested, I wrote in the socialist newspaper *Al Hamishmar*, “Vanunu was my spy, for he spied out for me the dark secrets of the Zionist establishment.” But he returned with an even more important message, that of spirit. Years ago, he revealed to us the weapons of our enemies; now he revealed our secret weapon in the battle for Palestine, that of Christ. And this battle goes on: while white doves flew over the prison, the Jewish tanks bombarded the towns of Gaza, a few miles away, killing innocent civilians.

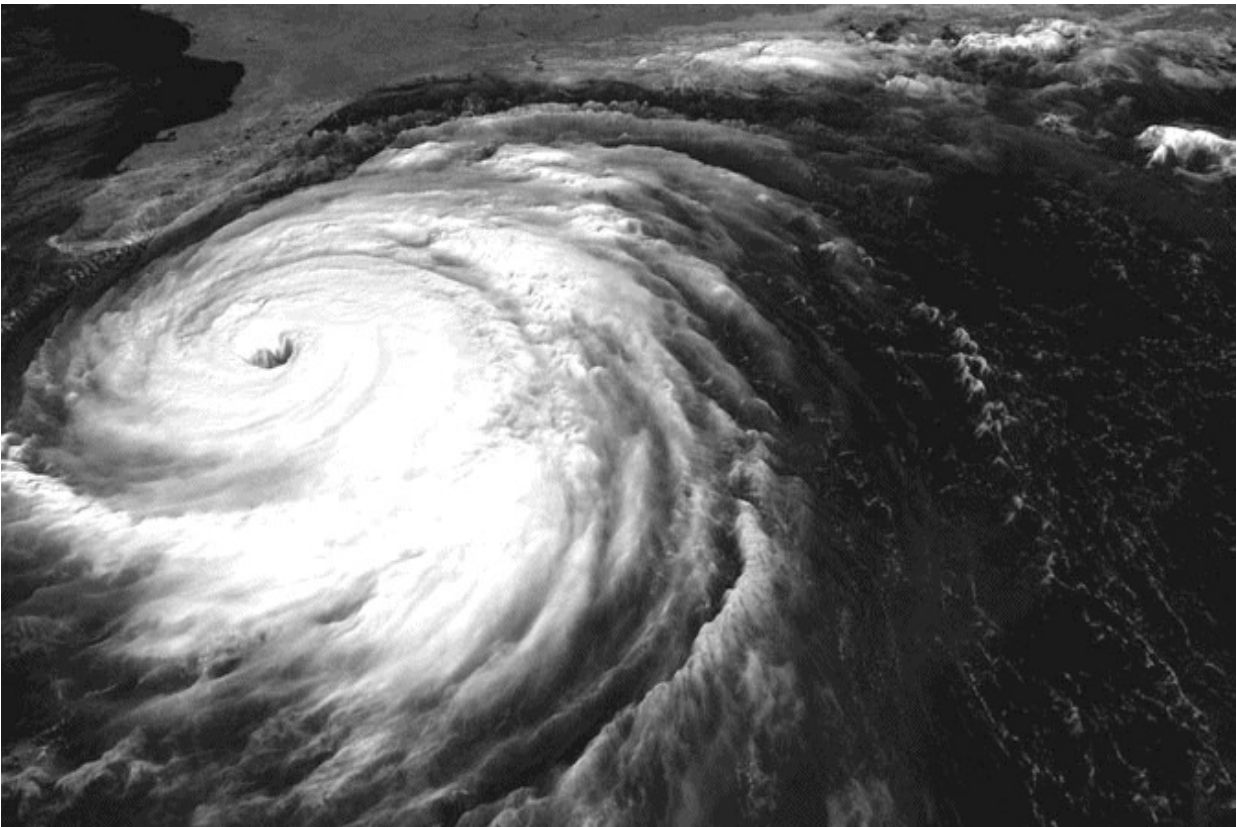
He also revealed the complicity of the American and European pseudo-

Christians in the plot. Vanunu told us he was trapped not by Mossad but by a CIA agent, for his revelations were mightily embarrassing for the US, for the country that forced the world to disarm while turning its blind eye to the Dimona nuclear facility. Even now the US authorities promised 'to keep an eye on Vanunu' so he won't embarrass them even more. Italy's Berlusconi, this great friend of Sharon and Bush, did not move a finger to save the man kidnapped on Italian soil. This question should be discussed in the election campaign in the US: it is not too late for Americans to reject the accomplices of the Zionist warmongers.

Yes, Vanunu is right: "The time has come to end this silence and secret cooperation by the West, the United States, Canada and all Europe helping Israel and co-operating with Israel's secrets..."

It is not too late for us, the Israelis, to listen to this man and to agree with him: we do not need a Jewish state; we need a state of compassion.

## **Tsunami in Gaza**



While the whole world had sent aid to the tsunami-hit South East Asia, Israel forwarded a team entrusted with unique task. Not many Israeli tourists were swept away by the giant

waves – official death toll stands at three, with some twenty missing; not many comparing with hundred thousand Indonesians or even with three hundred Swedes. Still the Israeli teams were very active on the ground. The highly trained experts led by Rabbi Meshi Zahav did not go to save trapped survivors or alleviate suffering of millions; their job was to save dead Jews from fate worse than death – that is to be buried with the goyim in the same grave. The *Haaretz* daily<sup>1</sup> reported: “The Israeli rescue teams in Thailand split up Thursday: one team worked on identifying bodies in Krabi, while another worked on the same task in Phuket.

<sup>1</sup> [www.haaretz.com/hasen/spages/521450.html](http://www.haaretz.com/hasen/spages/521450.html)

The Israeli crews – from the police and Zaka (a non-profit group that specializes in identifying victims of disasters) – are trying to locate dead Israelis before they are buried”.

They pressed upon the Thai government to postpone the mass entombment, though it was necessary to prevent spread of epidemics; and Bangkok gave in. Every dead Jewish body should be taken to Israel, or at least buried separately from impure non-Jews. Witty Gilad Atzmon remarked: “the ‘altruistic’ Jews ... are in a state of panic, as we all know, dead Jews are precious, they deserve a special burial. The fact that 5-10 Jews might be lost forever among some other 125.000 gentiles is pretty horrifying, I am sure you can see it.”

This is a part and parcel of Jewish faith, the pinnacle of “The Nation Shall Dwell Alone” commandment – Jews are not supposed to live or to die with non-Jews. Their separate burial is necessary to guarantee their bodily resurrection when Messiah comes. A Jewish body defiled by gentile proximity won’t be resurrected, according to the Jews. Even irreligious Jews follow this separation rule without giving it a second thought.

This squeamish attitude is particularly unpleasant: whenever the Jews discover that a person of doubtful Jewishness is buried among their lot they

remove the body and dump it elsewhere. It happened to an Israeli citizen Teresa Angelowitz. She was buried in the Jewish cemetery; later on the religious authorities discovered that she was a wife of a Jew, but not a Jew. They exhumed her body at the dark of the night and re-buried on the dumping ground. It happened to many Russian soldiers who died defending the Jewish character of Israel and were refused the burial. Now, in face of the huge tragedy in South East Asia, this insistence of “not being counted among the goyim” is especially offensive, bordering on denial of our common humanity. What is so bad about Thais, French, Chinese and other people who found their death in the catastrophe that you can’t leave your dead lying next to them?

This nasty exclusiveness has to be taken into account while trying to comprehend the long-running show of Israeli redeployment in Gaza. Sharon’s government wants to withdraw its troops from within the strip to its perimeter. Fine and good: this is a reasonable (from his point of view) decision: it is cheaper to keep Gaza under lock and key, surrounded by Israeli troops. The redeployment is not good neither bad for the Palestinians – the Jews will be able to kill whoever they wish from their bases outside the narrow strip, but this act is presented as an important step on the way to creation of a Palestinian state.

Now, instead of redeployment, Israelis discuss the fate of some (probably two thousand) Jewish settlers in Gaza strip. Sharon wants to evacuate them and pay them hefty compensation; they object to evacuation. The whole Israeli society discusses whether they can be removed; how much force should be applied; whether “Jews may remove Jews”; whether the ruling of the Rabbis forbidding the evacuation takes precedence over the government decision.

Nobody, but absolutely nobody is ready to consider an obvious (for a non-Jew) solution: remove the army and leave the settlers where they are. If they want to stay in Gaza, let them. Do not pay a penny for their removal: they are free men and women; they knew what they did when they accepted the lands and houses in Gaza. There are hundreds of American Jews who want to buy their houses, there are Palestinians who will be willing to buy – so there is no problem, whoever wants stays, whoever wants to leave sells his

house and leaves. If they will be nasty to their neighbours, they will flee; if they will be good neighbours, they will flourish.

Indeed, when the British Empire left Palestine, or India, or Africa, they did not evacuate their citizens by force. Whoever felt that he caused too much grief to the natives, left for England; whoever preferred to stay – stayed.

Kenya is a good case to consider. The country had a sizeable English settler community; there was also very active Mau-Mau native resistance, much more violent than the Palestinian; still, when Kenya was granted independence, the settlers stayed. I have met them in the Highlands near Lake Rudolf: prosperous farmers, strong and sunburned, similar to old-style Israelis, they speak local language, are involved in local life. Many of them have their small airplanes and pop into Nairobi for an evening drink whenever they get tired from watching pink flamingos at the lakeside. The settlers try to be good neighbours to the native people – after all, the political power in hands of native Kikuyu; and RAF is not likely to defend them.

This is the example for the Israeli settlers to emulate, while the Israeli government should not tell them what to do and where to live. Their settlements won't be "for Jews only". They will have native neighbours, not only farm hands, but native officials, native police and native judges – but this consideration did not stop thousands of Brits and French, Portuguese and Spaniards, Russians and Germans to remain in the newly independent countries. The evacuation discourse that brought Israel to the verge of civil war can't be comprehended outside of the general nasty picture of Jewish exclusiveness.

Only people, who can't bear the thought of being buried in one grave with a goy, can't imagine the possibility of staying as equals without the army and colonial administration to enforce their superiority. Azmi Bishara, our MP from Nazareth, was right when he refused to support Sharon's initiative; while the Labour party of Peres and Barak added another shameful deed to its long roll of shame when they joined Sharon's government to carry on the 'disengagement'. The case of the Gaza settlers may be used to undermine and destroy the "Jewish character of the state". There is no reason to play into the game of Jewish exclusivity, whether in Thailand or in Gaza.

## Messiah Now!

The rise of anti-Christian Jewry is a symptom of the despotic world of right-wing fantasies. Christ stands for the great idea of the fellowship of Man, of our commonality, of us being joined in spirit. Noam Chomsky expressed it in this way: “the US carries war against the Catholic church, as the church chose to stand by the poor and oppressed people in Latin America”. Looking deeper we understand that this choice was not a question of chance, but it was caused by the communal idea of Christ. It is difficult to rob and skin people you share communion with.

The spirit of commonality found a response to the removal of Christ, by bringing forth Communism, a new messianic faith, a new incarnation of Christianity. The Left’s purpose was a daring attempt to regain the Kingdom of Heaven upon Earth, to bring Christ back. It was not only about food and housing, but it was the great human desire for a single communion, for a uniting spirit, that moved Communists. The prominence of Jews within the Left made the Jewish rejection of Christ its vulnerable spot and caused a severe distortion in the history and ideology of the Left. The Russian Revolution would have passed without bloody excesses if the revolutionaries had not fought church and faith. This fight broke the spine of Russian history, it created a schism between the Russian people and Communist ideas; it was unnecessary and hurtful. Socialist revolution is not a picnic, but in China and Vietnam it passed with much less bloodshed, as there were no elements dedicated to demolishing faith.

The Jewish revolutionaries of Russia gave up their dead Jewish faith and induced the Russians in return to give up their living one. It was not a fair deal: Jews retained their particularity, while churchless Russians were de-ethnicised. There were the attempts of Obnovlentsy, a Russian church movement, to reconcile Christ and communism. On the level of art, it was expressed by Alexander Blok in his glorious poem, *The Twelve*, this crown of the revolutionary subconscious. Through darkness and snowstorm, Blok’s Twelve Russian revolutionary soldiers, unruly and godless, follow the unseen figure of Jesus Christ. If this move had been met by the communists, if Trotsky and Zinoviev, Kaganovitch and Sverdlov had dared

to enter the communion of the Russian church, the messianic communist upheaval would have swept Russia and we would live today in a different world. They did not dare, and Communism failed.

Similar processes took place in the West. Though the Jewish revolutionaries were sincere men and women, they failed to rid themselves of the supremacy tradition, and their achievements were used to the full extent by their less scrupulous brethren. The latter saw in the Left movement just a means of group advancement, and eventually turned their back on socialism when it fulfilled its role and removed the old elites. That is why the Jews en masse deserted the Left after 1968 revolution, and the cause of the Left has failed.

In a similar way, Zionism failed, as it was another Jewish attempt to bring the Messiah forth. The father of Zionism, Theodor Herzl, tried to save Israel by taking them to Palestine, but a few years before that, he dreamed of leading his people into the faith of the Messiah with the bells atolling and folks calling Halleluiah. But then he saw the hardness of their hearts and preferred an easy way of conquering Palestine, getting rid of the native population, terrorising the Middle East and building a Jewish state. He thought it was easier than to deliver the Jews. It was easier, but quite useless: the lofty ideals of messianic Zionism could not be achieved without recognising the Messiah.

Why, actually? Consider a small band of chosen soldiers sent to deliver a secret message to a remote city. They have to cross unknown and hostile territories, encounter unexpected dangers and deliver the secret. It stands to reason that they would be instructed to trust nothing and nobody, to remain aloof, to use and misuse strangers in order to fulfil their all-important mission. It is a long way, and the soldiers get used to the idea. The right to use and misuse is quite a convenient right, and they manage not too badly. By the time they get to their goal, they remain a closeknit group, utterly hostile to their surroundings, devoted to keeping their message secret, and they are unable to deliver it. Eventually the message gets to the city by other means, it becomes a part of daily life for everybody, but this group of old soldiers still feels besieged in hostile territory, still preserves its message, which has been known to the world for a long time. It is time to tell them: you were fine, you did your best, and you delivered the message, now you

are free men in the city of the free. Disband, mix freely, and enjoy the world saved thanks to your message.

Those who refuse to join mankind should be treated as Japanese soldiers in the jungle of New Guinea still fighting and hiding fifty years after the war was over – with strict compassion and psychological help. From this point of view, the present philosemitic wave can provide a good support to these misled persons.

Zionism became poison without the Messiah: not in vain did the Jewish religious scriptures (“the instructions to the soldiers”) forbid the gathering of the Jews in the Holy Land before the days of the Messiah. The “instructors” knew what we have forgotten: such a gathering, unless by means of accepting the Messiah, would be used by the Antichrist and would poison the earth.

Indeed, we came into this sweet Land and devoured it like locusts. We uprooted olive trees. We caused the springs to dry up and trees to wither. We expelled and imprisoned its people. We wasted the limpid waters of the underground caverns. We sliced strategic roads through the mountain meadows. Now we are locking ourselves in a high-rise ghetto surrounded by the double ring of barbed wire and endless hostility. Inevitably we re-create the way of life of our much-hated ancestors in a Polish shtetl. One cannot escape oneself. We carry Exile in our hearts and that is why we create Exile.

Why would the Messiah change Zionism into a marvellous thing? In the days of the Messiah, all restrictions will be lifted, teaches the Talmud. Commandments and prohibitions will be cancelled. By accepting the Messiah, the Jews become free from the tenets of the Law, and join mankind. This was known to Sabbatai Zevi, the 17th century Messiah: in Jerusalem, he blessed the Lord Who releases from Prohibitions, over prohibited food. (He went a long way, became a Muslim while keeping a crypto-Jewish identity, but did not dare to do the full Monty.) It was known to Rabbi Nachman of Bratzlav, a 19th century Messiah, who “fulfilled the Law”, much like Jesus, in the course of one night spent in the Holy Land, and became free from prohibitions and commandments. It was hinted at by Nachmanides, saying that a touch of the Holy Land is more important than the prohibitions and commandments.

It is felt by the Zionist settlers, and Rabbi Ariel, one of the more radical settler Rabbis lamented, “we believed that by encountering the Holy Land, Jewish hearts will be united with the heart of the land. But for the majority of Jews our settlements failed to restore that sacred linkage”. Rabbi Ariel did not understand why the scriptures connected the miracle of ‘sacred linkage’ with the miracle of the Messiah. That is why he did not understand the reason for the failure. There is no way around it: the only way leads via accepting the faith of Palestine, and via total integration with the main mass of the descendents of the holy people of Israel, the Palestinians.

Mystics would say that those who can accept the Messiah and join the Palestinians, are the true sons of Israel coming back after a long exile; while those that fail to accept their Palestinian brothers are descendents of Leon’s profit seekers attracted by the privileges of the chosen people. That is why Israeli Jews’ turn to the Messiah and to their Palestinian brothers, an acceptance of one communion, would separate grain from waste, and complete the redemption.

A Jewish joke tells of an American Jew who complained to God: “I have sent my son to Jerusalem, and he became a Christian!” – “It happened to me as well”, replied God. This joke still can become true, as the ‘Jews’ of Israel are looking for their spiritual meaning. They can’t find it without the Messiah.

The long history of the Jews is a proof of unavoidability: the Jews had become rich and powerful, and had got the Holy Land, but instead of reuniting with it, only ruined it. A folk tale tells of a thief who was caught stealing cucumbers. The judge offered him a choice of three punishments: to have the cucumbers pushed up his arse, to be flogged, or to pay triple. The thief chose the first punishment, but by the third cucumber regretted it and asked to be flogged instead. By the twentieth lash he regretted it as well, and agreed to pay triple. Thus, for his stubbornness he got all three punishments instead of one, and was forced to do the thing he tried to avoid, namely, to pay for the cucumbers. Such a thing happened to us Jews: despite all the trouble we went through, we still have to do the thing we did not want to do in the beginning.

Now for Jews the denial of Christ has had the same dire consequences as for others, namely it arrested their spiritual development. There were hundreds of minor Jewish poets and writers, but none of them reached spiritual or creative heights. Wealthy Jewish men and organizations spent huge sums on promoting their meagre achievements, and some became widely known and read, but none could be described as “a great artist”. Many Jews oversee the arts, support artists, own galleries, and write art reviews, and it creates the illusion of artistic involvement and of an “immense Jewish contribution”. But in fact, the position of Jews in the arts is similar to that of eunuchs in the seraglio: much activity but little result.

It was well expressed by a brilliant thinker of the Viennese fin-de-siècle, Otto Weininger. A man of Jewish origin, he was a harsh critic of Jewishness and committed suicide at 22, leaving behind his compelling, if dated, bestseller, *Sex and Character*. He wrote: “The Jew rejects the transcendent; he wishes to make the world as ordinary and insipid as possible. The Jew prefers such understanding of human history that eliminates Spirit from it. The Jew is unable to reach religious or spiritual ecstasy”. These qualities are necessary for a poet or painter of genius, and as they are absent, Jewish art remains imitative at best.

It is not a question of race or inherited abilities. There were brilliant poets of Jewish origin – Brodsky, Pasternak, Mandelstam, Tuwim, Heine – but all of them accepted Christ. The Nobel laureate S. Y. Agnon also wrote a short story full of love for Christ, and Rabbis demanded that this story be destroyed. In the Middle Ages, the only important spiritual figures of Jewish origin were those who rejected Judaism and accepted Christ, like St Teresa of Avila and St John of God.

The second tier is formed by those who did not quite make it; they rejected Jewishness but did not find Christ. Isaac Deutscher calls them “non-Jewish Jews”, those who “transcended Judaism, as they found Jewry too narrow, too archaic, and too constricting”: Spinoza, Trotsky, Freud.

This lack of real Jewish creativity is based in the Jewish tradition, which encouraged learning and discouraged originality. On a deeper level, Judaism proclaimed the principle of Divine Non-interference, which is the denial of Spirit. The Talmud contains an archetypical story of an argument between an

inspired man, Rabbi Eliezer b. Horkenos the Great, known as the author of *Pirkei Rabbi Eliezer*, and the collegium of Rabbis. R. Eliezer asked God for a sign to prove he is right: “if my interpretation is right, let the walls of the House of study prove it,” and the walls began to cave in. “The walls have nothing to do with it,” the Rabbis replied. “Let God be my witness,” he said, and the Divine Voice witnessed that Rabbi Eliezer was right. But the Rabbis said: “the keys are given to us, and the Torah is with us, not in Heaven”. They rejected God’s mercy and involvement, closed the doors and remained in this world, supplanting the Lord Most High with the Prince of this World. Such rejection of Divine intervention is good for study, but deadly for Spirit. This dispute was followed by two thousand barren years in Jewish spiritual life.

The spiritual reason for this bareness was well expressed by Rabbi Isaac Mayer Wise, a champion of liberal Reform Judaism and “the most active and renowned rabbi in the United States” in the nineteenth century. His words were engraved on a memorial tablet in the Memorial Hall of Temple Emanuel, the great synagogue of Reform Judaism in New York City: “American Judaism. A religion without mystics or miracles. Rational and self-evident, eminently human, universal, liberal and progressive. In perfect harmony with modern science, criticism, and philosophy, and in full sympathy with universal liberty, justice and charity.” But a rational religion without mystics or miracles is not a faith in God, as it slams the doors of Creation in the face of Creator. In other words, it is worship of the Prince of this World.

There are two ways of solving the ideological confrontation in Palestine from the theological point of view. One of them, preferred by liberal forces, leads through the separation of Synagogue and State, the creation of a secular state and a “normal” Western development. This would be possible in a separate Jewish state, if it were created on a lone island in the ocean, or less likely, if the Jewish settlers in 1948 had stayed on the seaboard of Palestine. But as they annexed Jerusalem and brought in masses of semi-religious Jews from North Africa, this possibility became non-existent.

There is a second, incredible but more plausible solution: by going through the darkest levels of the Jewish subconscious, to arrive into the Messianic age. It is eagerly expected by thousands of Jews. This expectation is so strong that Messiahs galore appear, the latest being the late Lubawitscher

Rebbe. His portraits bearing the legend “Messiah” cover the walls of Israeli homes. These Messianic movements are xenophobic and violent, supremacist and destructive. They are also not sufficiently antinomistic. As opposed to the Messiahs of old, the current Messiahs do not promise release from restrictions and commandments. This could be changed by embracing Jesus as the Messiah. There is no need for a new Messiah appearing on a white donkey. There is no need for a man to deliver us, as it was done by God Himself. It is enough to say, the Messiah is God, God is the Messiah, and we live in the days of the Messiah.

Then the restrictions will be gone, and nothing would stop the Jews from joining the Palestinians, or indeed any other nation. The long mission of Jews will be over.

## **Yom Kippur Blessings to My Brothers in Zion**

Our teachers of blessed memory forbade us to enter the Land of Israel until we shall see the light of the Messiah. We thought we were wiser and rejected this commandment with contempt. But they knew what they meant and they knew the hardness of our hearts. We came into this sweet Land and we are locking ourselves in a high-rise ghetto surrounded by the double ring of barbed wire and endless hostility. Inevitably we re-create the way of life of our ancestors in a Polish shtetl. One cannot escape oneself. We carry Exile in our hearts and that is why we create Exile.

But do not despair! This curse confirms the validity of the divine plan of our Exile from the Holy Land. Not blind chance, not the might of Rome, but the sins of our fathers brought the curse of Exile. We were cursed to cause pain to the nations and to suffer at their hands, to be a stranger to Mother Earth, to wander from land to land. We can't escape this curse until we see the Messiah. Whoever does not believe in the divine plan of Exile rejects Divine providence and the teachings of our masters.

Here is salvation, for it is said, “until we SEE the Messiah”, not “until the Messiah cometh”! Why, we can see Him now! Messiah is here! Whoever sees and recognises Him is saved from the curse of exile and he can remain

forever in the sweet land in which he lives. Whoever sees Him will become like a loving brother to his neighbours, and they will bless him, and be blessed by him. Whoever sees Him will become a bountiful spring in the dry land. See Him, my brothers, witness the Messiah! The secret is that the Messiah is not a man anymore but the Glory of God. His soul is with us, and when we turn to Him, we shall recognise Him. It is within our reach to escape the curse and turn it into grace.

The power of Israel is great, but it goes into destruction and hatred. But the moment Israel will see the Messiah, this great force will become the force for good. We shall turn our land into paradise, slay the terrible twins of need and greed, and, every day and every hour, we shall witness Glory and Shechina, together with our Palestinian brothers who call them Christ and the Virgin, or Mesih and Sitt.

This is the faith of the Holy Land, love of the Spirit and of Mother Earth, embodied in the boy from Nazareth and the girl from nearby Saffurie, love for the green hills of our beloved Land of Israel, Land of Palestine. We came to this land and we did not recognise it; we met our long forgotten Palestinian brothers and sisters and we did not recognise them. Like soldiers in the dark, we fought against our own brothers. But as the Sun of Messiah is rising, we recognise their familiar faces and lower our weapons.

Zionism has become a poison without the Messiah, since unless we gather in the name of God, we gather in the name of his adversary. Why would the Messiah change Zionism into a marvellous thing? In the days of the Messiah all restrictions will be lifted, teaches the Talmud. The separating commandments and prohibitions will be cancelled. By receiving the Spirit of God, the Israelites will become free from the tenets of the Law, and join mankind.

This is felt by the settlers, and Rabbi Ariel, one of the more radical settler Rabbis, lamented, “we believed that by encountering the Holy Land, Jewish hearts will be united with the heart of the land. But for the majority of Jews our settlements failed to restore that sacred linkage”. Rabbi Ariel did not understand why the scriptures connected the miracle of ‘sacred linkage’ with the miracle of the Messiah. That is why he did not understand the reason for

the failure. There is no way around it: the only way to God leads by the union of our hearts with the hearts of the people of the Holy Land.

This is the sieve: those who feel the spirit of the Messiah and join the Palestinians, are the true remnant of Israel coming back home after long exile; while those who reject it are the sons of the multitude who joined us attracted by the privileges of the chosen people. Our turn to the Messiah and to our Palestinian brothers and sisters in one communion would separate grain from waste, and complete the redemption.

Do not fast this Day of Atonement, my brothers. Instead, share bread and wine with your Palestinian brothers and sisters. Do not observe the strict rules of Sabbath, but go out and remove the fences. Seek the Spirit of God in your souls and you will find it. The Messiah is here. It is not a man you should look to for deliverance, but God.

If the Messiah is here, the Third Temple is here, as well; it is the temple of all people of the Holy Land. The Third Temple is the people of the Holy Land praying together to one God in the Divine Presence of Shechina. The wish of the Prophet Muhammad, peace be upon him, will become true: the Jews shall worship Allah together with Muslims. The wish of Jews will become true – all the nations will worship God in Jerusalem. The prophecy of St Paul will become true – the remnant of Israel shall come to Christ. The first commandment of Torah will be fulfilled: instead of waiting for man, Israel will turn to God.

Then the sons of Abraham shall pray together on the Temple Mount, eat at one table, drink together the wine of al-Halil and celebrate Easter, Passover and Adha in one day. Jews name themselves by referring to their father: Isaac son of Abraham; Palestinians refer to their sons: Isaac father of Jacob. Then, we shall refer to ourselves as grandfathers of our grandchildren, sons of the covenant of the free communes of Palestine. The wars will be over, the exiles of Suba and Vilna, Kakun and Cordoba will return home, and in the feast of pilgrims the people of the Holy Land will gather at the foot of Kubbat as-Sahra to listen to the New Covenant of the Divine Presence and the Spirit of God.

## The Days Of Awe

The New Year Blessings to my Jewish readers

In Jerusalem, faith is always the most important preoccupation, even more so in these days, when the Jews observe the New Year, or Rosh Hashana, and the native Christians, members of the Orthodox Church, celebrate the Invention of the Holy Cross. Churches and synagogues are full, holy sites well attended, and chants flow in the mountain air, slightly touched by early autumn, of the Holy City. The chants are profoundly similar, and you can't distinguish the Jewish hymns from the Gregorian chant retelling the miraculous discovery of the Holy Cross by Queen Helen. "For what merit the uncircumcised may sing every day the chant that the holy people of Israel intone only once a year?" – wonders a Hassid character in S. Y. Agnon's story *In the Heart of the Seas*. The answer can be found in the common fountainhead of our faith, for in the words of Mircea Eliade, the Orthodoxy of Christianity is the theology of the Old Testament. The Orthodox Church even celebrates its New Year at practically the same time as Jews, in September. The faces of worshippers in my church of St James are quite the same faces you will see in the synagogue next door; even men sit separately from their womenfolk in both houses of worship. There is so much similarity, and still so much of difference.

I write to you with much love, my brothers and sisters in the Palestine-loving web community. I know your noble hearts and steadfast support of the difficult but sublime cause. You are the best; you are as good as your non-Jewish brothers and sisters. You rejected the temptation of exclusivity, you have embraced your Palestinian friends, and through them you have been united with mankind. And now some of you have a problem.

The Days of Awe (as these ten days from New Year to the Day of Atonement are called in the Jewish calendar) are the days of great spiritual awakening in the Jewish community. Your Jewish friends will stand for many hours in the synagogues and sing beautiful psalms and the touching liturgy of the soul's quest for redemption. For this is the inner meaning of these days: repentance and hope for salvation. The unity of worshippers is the reason why people pray together instead of doing it alone. But you will find it difficult to obtain the great unity, for the synagogue will be plastered with posters calling to

“Support Israel. Now if ever”, while the worshippers will compete who gives more money to the very cause you fight against. On a deeper level, you will be asked to pray for Divine vengeance and to send curses on the heads of your very brothers. Indeed the political difference is but a direct consequence of theological difference.

Many of you will skip the synagogue altogether, others will find their way to some non-Zionist Rabbis. And some are anyway atheists, and do not believe that there is a spiritual reality beyond the material one. The choice is hard.

An archetype of a non-Zionist Rabbi was the late Rabbi Isaac Mayer Wise, a champion of liberal Reform Judaism and “the most active and renowned rabbi in the United States” in the nineteenth – early twentieth century. He was acclaimed recently by our friend Miriam Reik of New York in a pro-Palestinian email group, Universalist. She wrote:

Rabbi Isaac Meyer Wise, one of its most important and progressive leaders who was passionately anti-Zionist and thought that Herzl’s ideas were so dangerous that “it becomes the duty of every true Jew to take an active part in efforts to destroy it.”

This is surely very nice. But Rabbi Wise and his brand of rationalistic Judaism are tremendously uninspiring for the Days of Awe. His words were engraved on a tablet in the Memorial Hall of the Emanu-El Reform synagogue in New York: “American Judaism. A religion without mystics or miracles. Rational and self-evident, eminently human, universal, liberal and progressive. In perfect harmony with modern science, criticism, and philosophy and in full sympathy with universal liberty, justice and charity.” But a rational religion without mystics or miracles is a Pharisee creed of self-righteousness, for we greatly need the miracle of Divine charity in view of our faults that we confess in the Days of Awe. Moreover, the present-day Reform Jews are rabid Zionists anyway, for Zionism is the only substitute for spirituality available in the Synagogue.

In such a spirit I replied to Miriam and she wrote back:

You mean you prefer a mystical attachment to the Holy Land that allows Jews to drive out the Palestinians? You will not settle for a rational respect

for other human beings as a God-given obligation?

But surely there is another possibility, that of a mystical attachment that allows Jews to embrace Palestinians? This thought did not occur to Dr Reik for a good reason. She – and all of us – understand full well that the Jewish mystic religious alternative to rationalist anti-Zionist Rabbi Wise is Rabbi Ginzburg the goy hater. There is no alternative mystic Jewish religiosity of universal non-discriminatory love, for this good mystic side of Judaism is not Jewish anymore. By becoming universal it turns into Christianity, its sister.

That is why there are good rationalist non-mystic religious Jews like Wise, good rationalist atheist Jews like Dr Reik or Lenni Brenner, and there are bad rationalist Jews like Leo Strauss or Allan Bloom of *The Closing of the American Mind*, the neo-cons' Bible, and his disciple Paul Wolfowitz of the Iraqi War, and there are bad spiritual Jews like the settler rabbis clamouring for the Goyim's land, but for a strange reason there are no good spiritual mystic Jews. A good spiritual mystic Jew is not a Jew at all.

Do not confuse religion and its deeper, inner, esoteric and exoteric levels. There are many good religious and pious Jews. Rabbi Milgrom went into besieged Bethlehem, Rabbi Arik Asherman of Rabbis for Human Rights picked olives in the teeth of the armed settlers, Rabbi Hirsch of Neturei Karta stayed in Ramallah with Arafat. With all the vast difference between reformist Asherman and ultra-orthodox Hirsch they both follow the rational line of the Vilna Gaon and Maimonides. The late Professor Yeshayahu Leibowitz, this Urim and Tummim of the Israeli progressive camp, admired Maimonides this side of idol worship. While calling for “the end of occupation” he eagerly supported the Jewish state, was a convinced Zionist and a hater of Christ. He described the intermarriage of Jews and non-Jews as ‘betrayal’, just like Golda Meier, whom he disliked so much.

I had recently a long and friendly conversation with an extreme Orthodox Jew, a member of Eda Haredit, an organisation (“church”) close to the anti-Zionist Neturei Karta. He believed in the divinity of Jews as much as a settler rabbi, though he thought that a Jewish state is not needed.

As we enter deeper into the more mystical levels of Judaism, we experience more of the negative tendency. Rabbi Kook, the Lubawitscher Rebbe, and the settler rabbis are certainly mystics, as is Rabbi Yitzhak Ginzburg, and their teaching is full of hate, vengefulness and exclusivity. The Jewish mystics deny the equal humanity of Jew and non-Jew, even the common origin from Adam and Eve. That is one of the reasons why so many Jews are rationalists: they are rightly revolted by the abyss, but are unable to find and embrace positive spirituality.

There are no wonderful and inspiring mystic Rabbis as there are Christian saints and priests or Muslim Sufis. Sieve through centuries and you will not find a Jewish Francis of Assisi. The great sage Rabbi Shimon bar Yohai, credited with the founding of the Cabbala, the Jewish mysticism, was so full of hate that his very looks set trees on fire, the Talmud says. Martin Buber tried to find some inspiring Jewish saints in the Hassidic lore, but failed profoundly. He tells a story of the Besht, an 18th century Jewish Hassidic Rabbi, a story that apparently contradicts this grim assessment, but actually confirms it.

The saintly Besht used to go out of his home almost every night, and his Hassid followers were at loss for the purpose of his disappearances. “Probably he flies to heaven and converses with God and angels”, – they reckoned; and decided to sneak and watch their Rabbi’s doings. In the deep night, the Rabbi took an axe and went out, while his disciples followed him unnoticed. They saw him chopping wood and delivering it to the door of a lonely Gentile widow. He knocked and called out: this is Vassili [a Gentile name], who has brought you some wood; and walked away. “This is an even greater miracle than flying to heaven,” said the disciples.

It was also a transgression according to Jewish ideas, for a Jew is allowed to help a Gentile only if his good deed will promote the well-being of the Jews. Not only was the widow a person of no importance, Besht even failed, nay, refused to provide the Jews with the benefit of his good deed, as he assumed a Gentile name. He came dangerously close to Him who taught: “Do not do charity before men, when you give to the needy do not announce it with trumpets, but do not let your left hand know what your right hand is doing” (Matthew 6)

The good deed of giving the fruits of one's labour to a needy stranger would not amaze a Christian or a Muslim. They would consider it a proper and natural behaviour, certainly a very good one but unexceptional. St Martin gave his cloak to a needy pauper in a winter night, and remained in a shirt, while St Bernard gave all his vast property to the needy. They did not enquire whether the poor belong to the church. Indeed, the Christian charities of the Holy Land, schools and hospitals, famously support needy Muslims and Jews as well as local Christians. But for Jews the Besht's most natural behaviour was a supreme miracle and an antinomian deed.

Recognition of this fault keeps many good Jews out of spiritual search altogether. They see the only choice, between the "We won. Let's eat" of rationalists and the dark mystics of Jewish chauvinism – and stay away. It is tragic, for though people go into the substitutes of politics, sex, and power struggle, the real thing one needs is spirituality. It gives you more kick than heroin. It would be even more tragic if you, the best and the most spiritual people, will stay in the desert of rationalism. The desert is a dangerous place, for Mammon loves places of dead spirit. That is why God is needed, but the way to God is not with Rabbis, it is not with their obedient servants who call themselves 'Evangelical Christians' but are not.

It is perfectly possible to have the best of both worlds: to support the brotherhood of men, to reject the evil brood of neo-cons and neo-liberals, and to be with God. That is exactly what the Pope preaches, that is what my local Orthodox priest Fr Attalla Hanna preaches, and what so many Muslim clerics preach. There are no such Rabbis, but you do not have to get stuck with them. The Synagogue has become a rich men's club, a great supporter of AIPAC and the ADL. St John's Synagogue of Satan has become the Synagogue of Sharon. But the gates of the Church are open for you. Instead of trying to create some dubious but exclusively Jewish sects, you can follow the footsteps of the first apostles and join with your neighbours in one community of believers, for Christ is what the Jews call 'Israel'.

Even the fundamentalist Jewish settlers are not inherently bad. They are not Mammon worshippers. Mistakenly they seek for the mystic meaning of life with phylacteries and machineguns, but they can come to the light if they follow just two commandments of Torah: "Love God with all your heart<sup>1</sup>", that is "love God instead of Jewish self-adoration" and "Love thy neighbour

<sup>2</sup>” where the ‘neighbour’ is everyone, even Samaritan or Palestinian. They can consider the return of the Palestinian refugees, these certain descendants of ancient Israel, into their ancestral homes to be a necessary precondition to messianic awakening, as the return of the dispersed tribes. For it is said, “aliens will join them and unite with the House of Jacob<sup>3</sup>”. It will turn their dark pessimistic mysticism into one of hope and salvation, for a Jew may descend into the dark depth of Jewish mysticism, to find the fountainhead of all grace and cross the lines into the luminous all-embracing spirituality of Christ. This outcome was glimpsed at by Rabbi Akiba, the Besht and Rabbi Nahman It was achieved by St Paul and Rabbi Zolli of Rome.

The late disciple of Sigmund Freud, Dr Theodore Reik, (incidentally, the father of Dr Miriam Reik) wrote that the Jews are always making the same mistakes by following the archetypal model of the Bible, and always find themselves

<sup>1</sup> Deut 6:5, Luke 10:27

<sup>2</sup> Lev 19:18, Luke 10:27

<sup>3</sup> Isa 14:1

in the same trouble. It is an all-too-human feature, for criminals are likely to return to jail and a raped woman is likely to be raped again. By constantly blaming others and mitigating themselves, the Jews make this repetitious routine likely to come back. It should worry the US Jews, for their leadership follows the perilous path of Joseph who helped the Pharaoh to enslave the Egyptians like modern neo-cons and neo-liberals are actively enslaving America and the world. It should worry the Jews in Israel, for they treat their neighbours harshly and trample upon their poor. It should worry the Jews elsewhere as their support for Israel and the US will cause their neighbours to think, “if the war breaks out, they will join our enemy” (Exodus 1:10). The Jews have their mode of behaviour, and it can not be changed by a simple expedient of changing countries.

What is worse, we see this contemptible mode of behaviour with our own eyes, and we can not blame it on somebody else. That is why we find no place in the synagogue, as it is preserved for Dershowitz and his kin, the people who can exonerate the guilty and blame the innocent. Stand not at the doorstep of a synagogue for you are holy and just. Leave the Sharon-loving

throngs of the Wailing Wall, and come over to the great Church of the Resurrection. Today, like two thousand years ago, it is the right time for you, the remnant of Israel, to find your way to Christ.

## **Paschal Greetings**

Was it good or bad in Egypt for the people of Israel? The Bible leaves the reader confused. On one hand, they were enslaved and had to build the cities in fear of the brutal overseer's whip. Exodus 5:7-19 tells that the Pharaoh ceased to provide them with straw to make bricks of (even to this day they mix straw and clay to make bricks in the Nile Valley) and they ran around gathering stubble and straw for the quota of bricks remained as it was. Whenever they would say: "We would rather go and pray", the Pharaoh would answer: you say so because you are idle, you have too much time on your hands; hurry, do your job, deliver more bricks! And they were beaten to work harder and faster.

A legend ("midrash") tells of a pregnant woman who was mixing straw and clay for bricks, worked hard, and when she gave birth, her child fell into the pit and was made into a brick. This brick was taken up to heaven and laid at the feet of God.

On the other hand, in the desert, the Israelites complained that they had left the flesh-pots of Egypt, the land of plenty, where they had everything they ever could wish for the hardships of desert life.

So what it was – a cruel bondage or prosperity? This contradiction can't be settled convincingly, unless one understands that the story of Exodus is an extended metaphor. The bondage is the bondage of flesh, of our everyday life, of pursuit of things. The Pharaoh, call him Satan, or Consumer spirit, demands from us to make more and more bricks, to earn more money, so we will forget about God. Every day we sacrifice some time of our children ("turn them into bricks") for instead of attending to them we work more to pay mortgage, this is the quota of bricks, to repay for the car credit, and what not. And from time to time we go to a nice candle-lit restaurant on the seaside for a good meal – this is the fleshpots.

God takes you out of bondage of flesh (“Egypt”) to the freedom of spirit (the “Promised Land”). He Himself comes to take you out, and He will overcome even death to save you for spiritual life. Life is more than small talk about mortgages and new cars and candle-lit dinners, Man is more, much more than a consumer of goods, He is Godlike and can enter the Promised Land of spirit in flesh. This is the Paschal message, and that is why this is the most important message mankind ever received.

An ordinary Jew takes this metaphor literally; he thinks this is a story of his physical ancestors who were enslaved in the land of pyramids and escaped into the Promised Land. An ordinary Jew thinks that God actually killed the first-born of Egypt and empowered Joshua to kill the natives of Canaan in order to provide his family with a valuable seaside real estate. He thinks that the Promised Land of the Bible is a physical real land, Palestine, that this is a story of liberation from national slavery and conquest of a country. By such interpretation, he debases this great message of its spiritual and universal meaning; he privatises the story and robs others and himself of its true meaning. The recurring motive of Jews using blood of children for the Passover ritual is a symbolic reply to this literalism. The Christian replies: if you are that literal, if you read the metaphoric story of Man’s liberation as some trivial *Drang Nach Osten*, you may as well pour real blood of children into your crystal goblets.

Much blood – of children and of adults – was poured on the altar of Zionist conquest. But this conquest of Palestine was inbuilt in the literalist Judaic reading of Exodus for Zionism is a literalist realization of the metaphor, the project of conquering the Promised Land by force of arms instead of connecting to spirit by means of prayer, good deeds and grace. It was a titanic, gigantic project; I mean the titans and giants who tried to conquer Olympus and unseat the blessed gods. And whenever people applied this literalist reading, no good came out of it, vide the conquest of North America, where very few natives survived (as opposed to South America) and the resulting nation causes much trouble to the rest of the world.

Ignorant vulgar materialists are prone to “defend Jews” while accusing “Zionists”, for they are not aware of theological grounds of Zionism, and these grounds are deeply entrenched in Judaic literalism. For sure, there were Jewish divines who proclaimed metaphoric reading, for instance, they

explained “there was no water for three days” (Exodus 15:22-25) passage as reference to three days without God’s Word. Thanks to these wise men who were aware of the secret spiritual meaning of the Holy Land, that is the Land of Spirit; Zionism did not break forth until late 19th century. But literalism was never far away, never sufficiently exorcised, and with rise of materialism and decline of understanding, the spiritual reading of the Scripture was altogether discarded.

Likewise, the sad story of Exile can and should be understood as departure of man from the Grace of God. The First Man was in eternal communion with God, in eternal state of grace. Since the exile of Adam from Paradise, we sorely miss this grace. The Christians have Christ who offered us the way to regain the grace; Gnostics created a pretty myth of Sophia entering the sacred marriage with Christ, but in Jewish literalist reading even the concept of grace was forgotten and transplanted by quite trivial physical relocation into Palestine.

Blessed are the Buddhists who did not entertain the thought that the Pure Land is a part of Nepal where Gautama Buddha was born and found his enlightenment. Indeed, literalism debases its followers, as Karl Marx noted in his witty remark: “Christianity is sublime Judaism, while Judaism is sordid Christianity”. The schism between old Israel of flesh and new Israel of spirit is the split between metaphoric and literal readers of the Exodus. Anti-judaic polemics carried out by St John Chrysostom and Martin Luther were arguments – not against a small tribe, but against the deniers of spirit. Extremely potent anti-spiritual attack of modernity which almost obliterated Christ’s footsteps is deemed “Judaic”, and is supported by spirit-denying Jews, though it has wider and not exclusively Jewish following.

Fathers of the Church were aware of extremely troublesome consequences of literalism. Origen was an enemy of "literalists who believe such things about [God] as would not be believed of the most savage and unjust of men". [Origen, Principles 4.1.8] He could tolerate simple believers, but not the Judaisers. By means of a more sophisticated literalism this group attempted to continue obedience to the Law within the Christian Church, writes Bradshaw, but the real problem with the Judaisers was their opposition to spirit. They were with Letter, i.e. they were literalists and spirit deniers.

The Eastern Orthodox Church preserved the uncorrupted traditions of the Church Fathers, and that is why she stresses the metaphoric reading of the Bible narrative. Orthodox icons do not depict suffering of Christ, as opposed to the Western painting: though the Church surely does not deny it as the Gnostics were prone to, she prefers the image of Christ Resurrected, the Pantocrator, the Supreme King victorious over Death. On the icons, Christ is equally serene on the Cross and on his Throne in heaven.

For us, this week is the time to obtain the most important and most precious gift of God, the Grace. See though myths, for their only purpose is to concentrate your mind on spirit, like rosary helps to concentrate on prayer. Do not become inordinately concerned with the details of the myth, or with material of the rosary. Remember, if we get grace, we can solve all small problems of this world. Out of Egypt of flesh to the Promised Land of spirit, this is the call.

## **Omen**

*In a twist of nomenclature that would seem implausible in fiction, a craft carrying Col. Ilan Ramon of the Israeli Air Force apparently broke up over an East Texas town called Palestine.*

NYT, 2/2/03

Omens, good and bad, are sent to us like beacons to facilitate our navigation in the sea of troubles, said the renowned Portuguese writer Paulo Coelho. Wise and successful men constantly watch out for the telling signs and act accordingly. Silly and arrogant folk disregard omens and court disaster. Santiago, the main character of his hugely popular *Alchemist*, made his decisions by paying close attention to omens, especially those given by birds, and eventually won love, glory, wisdom and riches. With or without the bestseller, we also pay heed to the celestial hints of destiny, but usually we call it 'a hunch'.

We do not understand the reasoning of an old hunter who observes the birds' flight and predicts the coming storm, but we trust his hunch. To a great extent, people are guided by premonitions and omens. The Roman armies did not leave their walled city until the augurs would complete the

observation of birds. At the other end of the world, the creator of *The Art of War* gave the same advice: pay heed to omens and ask prophets before the war.

Ulysses asked the supreme god Zeus to grant him a sign about whether he will overcome the suitors, and Zeus sent an approving omen: a clap of thunder from the clear sky. Penelope received a sign in her dream: an eagle ravished her tame fat geese, and she understood: her husband will return home and punish the suitors.

Whoever ignored the omens often had cause to regret it. The Pharaoh of Exodus did not believe the signs and died in the sea. The Jews ignored the dreadful omens at the Crucifixion and just laughed all the way to their kingdom's perdition forty years later.

But signs and seers are notoriously ambivalent. It is not frequently we receive a clear and unambiguous sign, like those given to the Pharaoh or to the rebellious Jews. It happened, if ever, a few days ago, when the space shuttle *Columbia*, this most advanced craft of the American Empire, proudly carrying an Israeli on board, disintegrated over a small Texan city called Palestine. Israelis tried to omit and forget this strange and impossible 'coincidence', like their ancestors tried to ignore the torn curtain of the Temple, but in vain.

You do not have to harrow Hades for Tiresias, the blind seer of Thebes, or raise the spirit of Samuel or call for the Sybil to divine the meaning of the steel bird's crash. It is an omen that the mighty US is likely to suffer terrible calamities while serving the cause of Israel. America's best men will perish; America's best technique won't help. It is an omen that Palestine remains the stumbling block for the Jews; and even the most generous assistance of the US will not help them to overcome Palestine. It is a sign for the American president: if he will carry on doing Israel's bidding his good ship will perish with all hands.

The *Columbia* disaster is not the first sign. The steel birds' attack of 9/11 was an omen that Israel's influence on Wall Street and the Pentagon will bring America to disaster. For this reason it does not matter 'who did it', nor does it matter what caused the *Columbia's* crash, as such events have their

symbolic meaning. But, instead of pondering the meaning and repenting, Bush and his Administration preferred to persevere in their dangerous ways. They followed the Jewish way of disregarding signs and omens, an approach based on disbelief in Divine providence. The Talmud contains an archetypal story of a dispute where a wise man was supported by God and the signs, but he was defeated by the Rabbis, for 'the Torah is on Earth, not in Heaven'. This Jewish headstrong and God-denying approach gave its proponents much short-term advantage, and even more long-term calamities.

Now, after the second warning, the US leaders have to choose. They can stick to the Jewish ways, stubbornly deny God's will and ignore omens, or they can choose the way of Indians and pathfinders, gold-diggers and oil prospectors: pay attention to signs and play the hunch. The clever boy Santiago of Paulo Coelho understood the omens. Will President Bush?.

## **The Sword of St Michael**



In *The Dune*, a visionary film that predicted the US invasion of the Middle East, the spiritual leader of the Resistance is asked:

“Will we ever have peace?” “We’ll have victory,” he replied. Indeed, an invader may at any

time relent and seek for peace, but the invader’s victims have little choice – seek victory or be destroyed. Thus, during the

Vietnam War, good Americans demanded ‘peace’, but the people of Vietnam sought only to defeat the invader. This rule is often forgotten by modern proponents of pacifism and non-violence. They preach non-violence to the oppressed as the panacea for their troubles. Not surprisingly, non-violence gets very good media coverage and it is supplied to the downtrodden in great abundance.

The Holy Land received recently a grandson of Mahatma Gandhi who went teaching non-violence to the Palestinians in Ramallah. Nice idea, wrong place: non-violence is the daily bread of vast majority of Palestinians, while their ‘violence of the oppressed’ is a rare and precious thing; without it, non-violence has no meaning. The lion’s share of violence is done by the Jewish state, though it is often “suspended violence”, as an Israeli philosopher and a friend of Palestine, Adi Ophir, has called it – violence suspended as the Damocles sword, as a suspended sentence, ready to uncoil at any moment. Pacifiers leave the suspended violence in place; that is why, instead of seeking peace, we must seek victory.

What is more annoying is an attempt to establish nonviolence as the *only* acceptable way, a sort of religiously orthodox norm of peaceful dissent. “Nothing justifies violence”, or “Two wrongs do not make a right” – one hears these pseudo-wisdoms cracked daily. It is not true from *any* point of view. Even from the highest moral ground, violence is justified – and often *required* in order to save another person’s life and dignity. A saintly man may follow the Sermon of the Mount’s advice to the dot and turn his right cheek to be slapped; but he may not pass by a rapist or a murderer at his vile deed and leave him unchecked. He must even kill, if there is no other way to stop the outrage. We are free to give up our own life and dignity, but we have a social duty to defend our brothers and sisters. As we all know, justice is doing a “wrong” by imprisoning, fining, or executing a convicted criminal for his “wrong”; in such a way do two wrongs indeed make one right. This principle of justice, commonly accepted by all societies, is not permitted the downtrodden, who must make do with the religion of non-violence.

The concept of self-defense, or the virtue of the strong fighting for the weak, is sometimes neglected, often intentionally, by simple-minded preachers of non-violence. In a recent T-net discussion, a peace-loving Indian-Canadian, Ardeshir Mehta claimed that: “One can be a Christian, or one can advocate violence, but one can’t be both.” He was neither, but the words of Christ are often quoted with the same ease Nietzsche quoted Zarathustra. The radical South African, Joh Domingo retorted: “Do I justify Palestinian violence? No, I support it.”

Is violent resistance a wrong and non-Christian act? This question brought to my mind a picture I have seen in Medina del Campo, a small Castilian town

that hosted an exhibition in memory of Isabella la Catolica, the Queen of Columbus and Granada. The picture by her contemporary *El Maestro de Zafra* (Alejo Fernandez) was one of the most striking and impressive of the art of his period, of any period, period. In the midst of an Apocalyptic battle – amongst saints and angels, devils and dragons – on the deep blue background, shone the handsome, calm, serene countenance of St Michael with a raised sword in one hand and an embossed shield in the other. A visage of supreme beauty, and somewhat androgynous as angels are, the serene St Michael knew no hate – fury clouded not his calm blue eyes, anger furrowed not his brow crowned with cross – but his sword was not a toy, and it was raised to smite.

Tucked away in a deep valley lies the Palestinian village of En Karim, where red and purple bunches of bougainvillea embrace its delightful Visitation Church, which marks the meeting of two expectant mothers. In its second story, there is a big painting of the Lepanto maritime battle, featuring the Holy Virgin as battle spirit – Commander of the Celestial Army and Defender of Faith, akin to the St Michael of the Castilians, to the Nike of the Greeks and to the Valkyries of the North; a manifestation of Christ, who said, “I’ve brought you not peace but the sword,” the sword of St Michael.

The Christian faith contains seemingly contradictory ideas; this is one of its unique qualities. It includes the example of St Francis of Assisi who considered it his greatest joy to be humiliated and thrown into snow. But it also includes the risen sword of St Michael. These two opposites are harmonized by our love to God and to our fellow human being. This love can cause us to give everything, including our life, and it can cause us to take life as well.

As our friend and philosopher Michael Neumann eloquently stated, “Christianity is a religion of love, but not of cloying, hippy-dippy love. The repentant sinner is loved. The sinner persisting in sin is abhorred, but receives God’s love if or when he receives the grace to repent. Think of Tertullian: what we learn on Judgment Day is who, in the end, is hated. We must always love our enemies, but not the enemies of God.”

Too often, non-violence grows not out of humility and self-sacrifice, but out of self-preservation and fear; the fear of choosing sides; the fear of confronting a bully. It is easy to be morally opposed to “wars and violence in

general.” It is difficult to stand up against an invader, especially if your own country happens to be the aggressor.

Thus, in Italy, Communist leader Fausto Bertinotti proclaimed that he is “against the Iraqi War,” for he is “a pacifist and against wars in general.” After performing this little crowd-pleaser, he found he did not have the strength to call for Italian soldiers to return home. And he did not – and they stayed in Iraq, and they died in Iraq, right through 2006. What a change for a party that had once endorsed the ringing words of that great rebel, Chairman Mao, “Power grows out of the barrel of a gun”!

True, the Italians have found themselves in a tight corner. For the second time in the last sixty years their country has chosen a wrong partner – two times too many! Sixty years ago, young Italian soldiers went with Hitler to Stalingrad; today, their sons and grandchildren proceed with Bush to Baghdad. Still, then as now, the painful duty of an Italian man of conscience is to wish a speedy victory to the people who shoot at Italian troops – be it Russian soldiers on the Volga River, or Iraqi resistance fighters on the Euphrates.

Some wars are silly: nobody knows why WWI was fought – there was no prize, no noble cause – there was not even a Helen to be brought home from the banks of the River Spree. Clearly, one should not fight in any war where the reasons are less than compelling. This war, however, does have a right and a wrong side – and we are duty bound to support right against wrong.

To be a conscientious citizen during this Third World War waged in Palestine, Iraq, Afghanistan and elsewhere, it is not enough to be “against the war” and preach non-violence “to both sides.” We must give full moral support to the fighters who resist the invaders – just as the Russians were justified to resist the German and Italian aggression in WWII. In the same way, good Americans supported the Viet Cong; and good French – like our friends Ginette Scandrani and Serge Thion – supported the Algerian resistance. It is uncool to struggle toward a humiliation of your own country’s armed forces, but most times victory only sets the stage for a greater fall. Pacifism offers a coward’s escape from facing this tough moral choice.

The moral record of pacifism is far from perfect. Many readers have heard of a wartime American book by a Dr. Kaufman<sup>1</sup> who proposed that we sterilize Germans to cure them of their “innate war drive.” The German propaganda ministry responded by reprinting this book by the millions – to steel the

spirit of their fighters, and to remind them that they were defending not only their Fatherland but their own Fatherhood as well. Not many people know that the same Dr Kaufman proposed to sterilize Americans, too – he was a convinced pacifist and thought there was nothing like mass sterilization to bring universal peace.

Another great pacifist, Lord Bertrand Russell, advocated nuking Soviet Russia in order to bring peace. Father of non-violence Mahatma Gandhi advised the Jews to commit mass suicide to shame their Nazi oppressors, and then ended his political career with one of the biggest massacres in human history. In short, pacifism is a quirky, doubtful, and unsuccessful idea.

In the past, the enemies of Christ tried to convince Christians (in the view of this author, Muslims are Christians too, for they believe that Jesus is Christ) to accept non-violence and pacifism by various sophisms. The entertaining, if anti-Christian to the extreme, Judaic bestseller of the fourth century, *Toledot Yeshu*, tells us of a cunning Jew who came to the first Christians and told them he was sent by Christ. He indoctrinated them (so the book says) in the name of Jesus:

<sup>1</sup> [www.ihr.org/books/kaufman/perish.html](http://www.ihr.org/books/kaufman/perish.html)

Christ suffered in Jewish hands, but he did not resist. Likewise you should suffer whatever Jews do to you and not cause them any damage just like Jesus. If a Jew demands that you walk a mile, walk even two miles; if a Jew hurts you, do not hurt him back. If a Jew strikes your right cheek, offer him your left cheek out of your love to Jesus and do not cause Jews any trouble, big or small. If a Jew insults you, do not punish him but tell him: “It is your arrogance that speaks;” and let him go freely. If you want to be with Jesus in the Better World, you should suffer all the evil caused to you by Jews and repay them with good deeds and mercy.

We do not know whether this indoctrination attempt actually took place in the murky years preceding Constantine’s conversion, but if such an attempt was made, it failed profoundly – as many an insolent Jew learned to his peril. It is not that Christians ignore the words of Jesus (in point of fact, “turn the other cheek” is directed only against revenge), but that the Christian faith is not just a collection of stories; it is manifested in the living

body of the church, in her doctrine and praxis; it includes the flowers of St Francis as well as the sword of St Michael.

Society, like everything in the universe, is happiest when there is a balance between the Yin (the passive, female principle) and Yang (the active, masculine principle). Christendom was powerful when its Yang was strong. In those days, the church blessed many warriors and was blessed by them. St George the Dragon Slayer and St Joan of Arc wielded the sword. The Western Church supported the Knights Templar and the Order of St John. The Eastern Church venerates St Alexander Nevsky who defeated the Germans, and St Sergius who prayed for victory over the Tartars. Soldier *can* be noble. War *can* have a spiritual meaning. We should acknowledge that “war is a possible ascetical and immortalising path,” as Julius Evola summed up the medieval Christian tradition. Our Muslim brothers implied it by their double concept of a Minor Jihad (struggle against an oppressor) and the Major Jihad (struggle within the soul).

Now we see the Yin element dominating the spirit of the west – it is the death of chivalry. The Peace movement is dominated by women, and it is not a fluke. In his article *Little Old Ladies for Peace*, the reviewer of *Pardes*, Owen Owens notes the makeup of the Peace Camp crowd as “female, old and short.” For sure they are blessed, but their prevalence is a clear sign of a basic, structural imbalance that will preclude success. Alongside the Yin Peace Movement, there is – or there should be – the Yang Victory Movement. It was the threat of Malcolm X that brought the governors to Martin Luther King Jr’s table. Fighters with AK machineguns cautiously treading the narrow streets of Nablus or Faluja. French farmers crushing McDonalds with their bulldozers. Demonstrators braving rubber bullets in Seattle and Genoa. These partisans of Che Guevara and rebels of Mishima are latter-day Christian warriors, instinctively struggling against the dehumanizing forces of Mammon. Hail the warriors; hang not on their arm holding the sword of St Michael. Maybe we won’t have peace; but we’ll have victory.

## Acknowledgements

The book was written thanks to efforts of many people. I am indebted to Noam Chomsky and Norman Finkelstein, Michael Neumann and Edward Herman, Marc Ellis and late Edward Said for their support, advice and encouragement. Albert Lindemann, Kevin MacDonald, William Dalrymple, David Hirst provided me with their important historical perspective. My dear friends and combatants Hans Olav Brendberg and Knut Bergem of Norway, Miguel Martinez and Roberto Gianmarco of Italy, Paul Badde and Eva Hirschmugl of Germany, Marcel Charbonnier, Maria Poumier, Xavier Lavaud, Brigitte Faoder, Christian Chantegrel, and Trystan Mordel in France, Istvan Lovas in Hungary, Daniel Saikaly and Robert Silverman in Quebec, Altay Unaltay and Fatma Unsal in Turkey, Kostas Karaiskos in Greece, Idris Mohammed and late Alijah Gordon in Malaysia, Ihor Slissarenko in Ukraine, Hesham and Astrid Bahari in Sweden, Anton Baumgarten, Alexei Tsvetkov, Sergei Kudryavtsev in Russia, Bob Green, Miriam Reik, Daniel McGowan, Eugenie Trone, John Williams, Rima Anabtawi, Ahmad Amr, Jennifer Loewenstein in the US gave me much needed feed-back, translated my essays and occasionally corrected my follies. Fearless Californians Jeff Blankfort and Dave Kersting, philosophers Marek Glogoczowski of Poland and Alexander Dugin of Russia, Israeli scholars Paul Wexler and Israel Yuval provided me with a shining example of intellectual daring. I am grateful to the wonderful Palestinian priests, Father Atallah Hanna of the Orthodox Church and Father Raed of the Catholic Church for their guidance. The essays were edited by Sophie Johnson in Australia, Neil Bishop in the US and by Arthur Borges in China to whom I owe a great debt of gratitude. There are many people whom I would like to thank but in the present political climate their names must remain locked in my memory.

The ideas behind the book were formed in reckless discussions with Alice Shamir, my partner and friend and spiritual light. My son Yohanan put some of these ideas into action by his brave stand at the Church of the Nativity. My Palestinian and Israeli friends, city folk and peasants were the main reason for this book being written. The ultimate source of inspiration was the unique land of Palestine and its holy protectors.

*Israel Adam Shamir*

## **The Shamir Legend**

By Ratibor Petrushkin (Zavtra 20/06/2003)

For a few years of Israel Shamir's publications in Zavtra, the newspaper has received over ten kilograms of letters and megabytes of email carefully and convincingly showing in diverse non-contradictory ways and in sundry languages that such a person doesn't and cannot exist. Altogether they produced some 27 reasons against Shamir's existence. There were deconstructions and refutations, subtle sophisms, proofs to the contrary, fact comparison analysis, content deconstruction, oaths and denunciations, exposes and requests to confess the truth.

These tangible letters with stamps and return addresses made us think that their writers are real live persons whose existence can't be doubted. That is why we began to doubt Shamir's existence. The more letters we received, the more our doubts grew. Perhaps it is our Chief Editor Prochanov who writes all these anti-Israeli articles under Shamir's name, as hundreds of our respondents claimed? A Jew can't write like that about the Jews. Or can he?

Some factors only enhanced the confusion. First, the incredibly broad range of interests of the author called 'Israel Shamir'. It was shockingly, overwhelmingly extensive; one had to be enraptured with his learning or otherwise consider a version of a collective using this name. Indeed, Shamir is all over the place: he translates Joyce and Homer, lives in Japan, works at BBC, fights Arabs and Soviet secret services; he is a Zionist and anti-Semite; a socialist and a Talmud scholar: It is too much of erudition for one man!

Time and again, Israel Shamir would appear at the Zavtra office and cause even more disturbing questions by his appearance. Aged, but wiry, feline, but weary, tanned like a black, and curly-haired in the same way, tenacious and contemplative at once, witty and profound, similar to Prochanov and dissimilar, he drinks his vodka with cucumber, speaks faultless Russian, but with a Jewish intonation; smiles guiltily somewhat for not being sure what is he. When I first saw him I took him for a Cuban. Once I asked him

hesitantly 'Are you Shamir?' – 'Yes!' – he replied; but my doubts just increased. To dispel my doubts, I searched out his biography. It can be found at the "First unofficial Russian site of Israel Shamir"; an official site does not exist. Here it is:

"Guide, translator, journalist and writer, Shamir was born in Novosibirsk in 1947. He graduated from the elite High School of Physics and Mathematics in Akademgorodok, read math in Novosibirsk University and law at Sverdlovsk Law School. Still a student, he befriended dissidents. While at Law School he wrote a Bill of rights and liberties of man in the USSR, and was expelled from the school for this work. This only strengthened his will to sacrifice his life for a just cause. In the late '60s, Shamir met Zionists in Moscow (who highly valued Shamir's experience in samizdat (free media) and his conspiratorial abilities), and he became active in the Zionist movement. In 1968 he protested against Soviet aggression in Czechoslovakia and soon emigrated to Israel where he served in the elite paratrooper unit and took part in the 1973 war. After the war he continued his studies of law at the Hebrew university of Jerusalem. However, fate meant that his career as a lawyer would be abandoned, but he fully realised his potential as a journalist and writer.

Israel Shamir cut his teeth as a journalist at Israeli radio. Afterwards, as a freelance writer he often went to 'hot spots' such as Vietnam, Laos, Cambodia. In 1975 moved to London and joined the BBC. In 1977-79 he lived in Japan being invited by Japanese radio...

Already in 1970s Israel Shamir grew disillusioned with Zionism because of the discrimination of non-Jews in Israel. The Jewish state reminded him of Stalinist Russia and rekindled the fire of protest. That is why, returning to Israel in 1980, Shamir became active in politics. He worked as press secretary for the Israeli Socialist party (Mapam) and wrote for Ha'aretz. He translated Agnon (Nobel laureate) and Ulysses by Joyce. His best known work is *Sosna i Oliva* (Pine and Olive), a historical work on Palestine and the Arab-Israeli conflict published in 1988. In this book he sharply condemns the Israeli aggressive and criminal policies towards the Palestinians. In 1989-93 he returned to Russia as a Ha'aretz correspondent. At first he was enchanted with perestroika, but the real perestroika foreign policy worried him because of its strong pro-American tendency. At that

time he wrote his notorious and controversial articles in Pravda, Nash Sovremennik, Den and Zavtra (under the pen name Robert David), arguing that Soviet foreign policy was the best possible policy for the Soviet Union and for the Third World. He condemned Yeltsin and his circle for shelling the Russian parliament and called this action 'illegitimate and illegal'.

Soon, thanks to recommendations of two extremely different writers, Lev Anninsky (left) and Stanislav Kunyaev (right), Shamir joined the prestigious Russian Writers' union. In 1993 he returned to Israel and settled in Jaffa. In addition to his many articles for Israeli and Russian newspapers, he translated the classic Homer's Odyssey, which was published in 2000 in St Petersburg. His next big project was (is?) a translation of a 15th century Talmudic manuscript into English. In his most recent articles, Israel Shamir criticizes the Israeli left and their "Two States' solution" (the partition of Palestine into an Arab and a Jewish states)." End of the biography from the unofficial site.

At the beginning of the 20th c, such a fiery Jew could have existed; we can imagine him at that time: his thirst for greatness, dreams of a real life and heroic death; escape from a boring shtetl to the capital city, to the revolutionary circles, into human turmoil; the wind of revolution beat hot on his tempestuous, curly head; calumnies, pursuit, exile; decisive battles and victories; grandiose plans of both heaven on earth and world conflagration; decrees and meetings, wild exertions at work; early frictions, disagreements, resignation; challenge issued and terrible death – or reconciliation and a long peaceful old age somewhere on the shores of the Amur River among hills so beautiful in September... But such a life today? Impossible. This bio just raises more questions.

And it is the writings of this author that create the most confusion. Russians often criticise Russia, and readers explain their position by Russia's wrongs or by non-Russian soul of the Russian critics. But when a Jew steeped in the Bible and Talmud criticises not only the state of Israel but the very concept of 'the Jewish People', the familiar world around us collapses and the situation requires immediate reinterpretation.

The word "traitor" is the most frequent one in the pile of letters whose authors, using strict rules of logic, simultaneously argued Shamir's betrayal

of the Jewish cause AND the impossibility of his existence as a person. They hated someone who, in their opinion, never existed. But that is the simplest interpretation.

Of course, in history and literature, we know such instances – the blind Borges in his *Story of a Warrior and a Captive* convincingly argues of "the obscure heart's desire overriding any reasons" and of stupendous difference between treason and revelation, between a turncoat and a new adept. But in Shamir's case, it is not treason because it is not clear who is the real traitor – Shamir, the state of Israel or world Jewry.

From philosophy courses, we all know the sophism about the Cretan stating that all Cretans are liars. Not every student could extricate himself from this vicious circle. Shamir's texts manifest that a Jewish state is a misnomer, while 'the Jewish people' is not a reality, but an imagined idea. Shamir's presence in the world elevates this hypothesis to the status of proven theorem. If a non-Jew wrote this he would be a liar. But if a Jew writes it, then Israel the State is based on a lie and the Jews as we know them don't exist. So we have a difficult choice: either Shamir or Israel doesn't exist, and who knows who will win. If one accepts existence of Israel the Man one has to doubt existence of Israel the State.

Or maybe Shamir is the only really existing Jew nowadays, and Berezovsky, Soros, Wolfowitz and Rabinovich: well, it's not at all clear WHO they are. Maybe the real state of Israel is trying to manifest itself in the world through such a person as Shamir, and the likes of Sharon are only getting in the way? Maybe Jews do not exist, and Shamir, after proving this, at a given moment, is already dissolving forever into the ringing Palestinian heat. Shamir himself can't reply whether he is real or not. More likely he'll agree that he doesn't exist, and will repeat the words of Joyce: I am not I, since all my molecules have changed.

## **Reviews of Israel Shamir's writing:**

One of the great writers of our day sets out his record of Palestine as it has been – and may be no more.

***Peter Myers, Australia***

Shamir takes on the big evils of today: globalization, mammonization, zionization of Christianity. Even after reading the Israel Shahak and Norman Finkelstein, I am often jolted by many of Shamir's insights. I feel that cataracts are being removed from my eyes. These insights can involve shocking reformulations of conventional wisdom, obscure historical knowledge, current statistics, interesting travel anecdotes, quotes from old texts, or almost anything. Nietzsche said that 100 more years of books and the spirit itself will stink. Very true, but Shamir gives the spirit a good airing out. Unfortunately, one bad effect of reading Shamir is that Nietzsche now seems somehow irrelevant and pale.

***Professor Patrick McNally, Tokyo***

This outrageous Book will shock you . . . or will change your vision of the world...A Jewish genius, Israel Shamir kicks holes through doors. He is the true refusenik. My favourite anti-Semite, Shamir is a must-read for every Jew.

***Paul Eisen, London***

Maybe the real state of Israel is trying to manifest itself in the world through such a person as Shamir, and the likes of Sharon are only getting in the way?

***Zavtra, Moscow***

Israel Shamir: A fearless anti-Zionist with Quixote's sense of justice and resolve.

***Daniel McGowan, Deir Yassin Remembered***

Israel Shamir writes with the heart of a poet, and the uncorrupted perception of the child who is able to cry out, 'The Emperor has no clothes!' Many writers on current events are worth reading, but I know of none who can be re-read as often as can Israel Shamir, with reawakened admiration each time for his skill, and renewed gratitude for his service to truth.

***Lubomyr Prytulak, Ukrainian Archive***

A brilliant storyteller with a vast knowledge of history, Shamir discusses current events and their global implications with brutal honesty and tenderness. Israel Shamir's clarity of insight and lyrical use of language to illustrate social, religious and political complexities make him the Khalil Gibran of our time. His essays portray the peaceful, pastoral landscape of the Holy Land and the humanity of its inhabitants, juxtaposed against the ugliness and inhumanity of Jewish racism. Shamir strives to free Gentiles from both fear and adoration of Jews. He demystifies the threat of "anti-Semitism" as a control mechanism to keep good Jews from confronting the Jewish leaders responsible for promoting war and policies of economic inequality. He dreams of a world where the descendants of Jews and Palestinians will be able to live as equals, intermarry, and create a new race of people. Israel Shamir's proposal is consistent with Islamic tradition and is the only viable option for a lasting peace in the Middle East.

***Karin M. Friedemann, Editor World View News Service The American Journal of Islamic Social Sciences***

Shamir, who does not get much mention in the "respectable" press, seems to me a noble spirit and a penetrating analyst of the world scene today. His love of Christ, of the Holy Land, of the Palestinians, and indeed of his fellow Jews, shines in his writing. I shall be interested to see if my notion of him as a giant of world literature and as a paradigm of virtuous political protest, holds up in the years ahead. My guess is it will. For my part I take heart from the assurance of this Jew, Shamir, that our common enemy is not the Jew, or Jews, but "the spirit of Judaic supremacy."

***Tom White, Culture Wars Magazine***

Israel Shamir has a wonderful talent as a writer, and I do not mean simply a certain writing skill, but in a much deeper sense, Shamir writes with a real flame; it warms, it shines, it burns. His subject is Palestine, a land that he first saw as an Israeli soldier, and then fell in love with; he shows us the land of Israel, he shows us the land of Palestine, or are they one and the same? Tragic, as what was there was Paradise; a land of gentle streams, olive trees, orange orchards, plots of thyme, managed by a hospitable people whose roots date back to Biblical times. It takes not just genius to describe this, it takes compassion, and Shamir treats his subject as Glenn Gould would treat

his piano. We hear pain, we hear beauty, we hear a cry for help; it is not an anodyne work of intellectual description, but a soulful outpouring, with the depth of research adding that dimension to his work that so many zealots lack: credibility. He footnotes his words and chooses them carefully, so that they flow together in a well developed fugue, rising above the crescendo of the mere diatribe that is so common today; this is no mere recital, it is a well-tempered set of short studies, complex in their counterpoint and focused in their harmony.

***Kenyon Gibson Author, Common Sense: A Study of the Bushes***

It was only thru the accidental access to the writings of the prophetic and eloquent Jewish dissident Israel Shamir that I learned the deep, true and historically connected story of Palestine. And why in the words of John Pilger: Palestine Is Still the Issue. Why that is so may be summed up in this quote from Shamir: "Israel/Palestine is the model of the world Americans want to achieve. It has peasants and their flocks dying of thirst, and on the hilltop there are villas and swimming pools for the chosen folk. It has a huge army and it has many labourers without any rights. In order to turn all the world into Palestine they began now World War 3 against the Third World."

To the leftist's assignment of Christian ideology as the pervading force behind current aggressive Americans military policy and to the general intellectuals' rejection of religious content as anything but "external" to reality, the wonderful Hebrew Prophet Israel Shamir poses a widely divergent alternative scenario.

***Owen Owens, a Ruskin scholar***

Make no mistake: were Shamir's articles read only for the qualities that they share with other fine political comment, they would be invaluable. Shamir's capacities for rigorous analysis, for dredging up neglected, uncomfortable facts, for getting to the scene of the action and observing it with clear eyes, take a back seat to none. Some have discovered this to their cost: he is a formidable polemicist as well. Yet these are not the qualities that make Shamir's thinking and writing uniquely precious. It is rather his almost personal relationship to literature, history, and geography that makes one feel, reading his essays, a sense of revelation.

This manifests itself in several ways. First, people are never cardboard cutouts for Shamir: Palestinian, Norwegian, Malaysian, he takes them seriously. They are not idiots; they are not pathetic victims; they are not specimens. Their opinions, and their ways of looking at the world, matter to him. Shamir seems incapable of condescension.

Second, Shamir sees beauty in the land of Palestine; he loves it deeply. No one evokes its landscape and history as he does. Through his eyes the stubborn, bitter, resistance of the Palestinians is more than understood; it is felt.

Finally, Shamir does not rest with self-satisfied moral condemnation. He is as keen to understand the criminal as the crime: "Sharon and his people are held together by a perverse form of love to the land. It is perverse because they imagine it is possible to love Palestine without Palestinians. But Palestine is not a dead object, it is a live country and Palestinians are her soul." In this and many other passages, we sense almost an informed pity for those whose narrowmindedness complements their cruelty, and this helps prevent us sinking to their level.

Shamir's approach works: you may sometimes come away from his writings unconvinced, but rarely uninspired. Shamir writes, not to glorify himself, but to support us in our best impulses, and even when we disagree, we are pushed to new and better ideas than we had before.

Even among his opponents, Shamir sees humanity as well as guilt, in Jew and gentile alike. His real enemy is no race or creed, but mean-spiritedness. It is in this ability to prize humanity, though all the twists and turns of bitter experience and sharp dispute, that Shamir teaches by example his most valuable lesson.

***Prof Michael Neumann, Trent***

Israel Shamir dares to speak the truth before the modern Leviathan: Monster Mendacity. His essays wound the beast, and rectify the vision of those swimming away from perfidious power and towards the shores of peace, from Haifa to Havana.

***Prof. Julio Pino***

Israel Shamir is the most incredible man I ever met. Next to Israel Shamir, Norman Finkelstein and his Holocaust Industry is a tale for children. Reading him, one believes for a moment that St Paul was right when he said there is no defence against the truth. The story of David and Goliath would not suffice to illustrate the combat of Israel Shamir – It makes think of an ant tackling the largest monsters having ever traversed the surface of the Earth.

***Manfred-Christian Stricker, Strasbourg***

Flowers of Galilee was a mental journey through the hills and hearts of Palestine. I was pleasantly surprised to know how eloquently you described how to fall in love with the land and the people. As a Palestinian living in America, it was always hard for me to explain our love for the land that has no similar anywhere in the world! You succeeded in making me laugh, cry and smell the oregano za'tar all at the same time! At the conclusion of the book, I turned to my wife and said, Adam Shamir earned the right of my brotherhood as a Palestinian. Peace will come, not by the two state solution, the one state solution, nor the no state solution, but by people who love the land and the people the way you and I do.

***Mohammad A. Ismail, a Palestinian in the US***

Not only I was moved by your description of the character of the land, that I've experienced myself in many visits to follow, I am in awe, yet again, of your ability to bring the emotional dimension with the political "human" solution in such a simple manner. Thank you for reminding me that I am not insane to think that way myself. You'll never appreciate how uplifting your writings are.

***Sana Dabbagh, a Palestinian in the UK***

# Table of Contents

## Part I PaRDeS

An etude in Cabbala The Road To Suez

The Man Higher Up (.peshat )

Two Ladies of Strasbourg.( raz )

Messiah's Donkey ( derash )

Israel Is Real ( sod )

Worlds and Gods

Right and Left against Mammon

Josiah Comes Back

The Spiritual Pump

The Holy Land

Curse Or Blessing ?

Chinese Take - Away.

## Part II Demons and Angels

Apocalypse Now

A Study of Art \*

Sumud and Flux

Zeno's Arrow ( or , How to Argue Your Case with Jews )

Jews and the Empire

The Jews and Palestinians : First Encounter

The Origin of modern Jews

The Elders of Zion and the Masters of Discourse

The Jews and the Protocols

Demons and Angels

The Trefoil and the Cross

## Part III Our Lady of Sorrow

St Barbara of Aboud

Our Lady of Sorrow

Take Two

Lana Turner

Christ Killers

Who killed Christ ?

Jews versus Christ

Jews for and against Jesus

[Christian Zionists as a social neurosis](#)  
[The Second Coming](#)  
[Canterbury Tales](#)  
[Two Sisters](#)  
[Yuletide Message](#)  
[Yuletide Controversy.](#)  
[Easter Offensive](#)  
[Pope Pius](#)  
[Darkness from the West](#)  
[Freddy Comes Back](#)  
[Gibson's Passion](#)  
[Christmas Greetings to Hellenes](#)  
[Success and Failure](#)  
[The Return of Vanunu](#)  
[Tsunami in Gaza](#)  
[Messiah Now !](#)  
[Yom Kippur Blessings to My Brothers in Zion](#)  
[The Days Of Awe](#)  
[Paschal Greetings](#)  
[Omen](#)  
[The Sword of St Michael](#)